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**God's Word and Luther's Doctrine
Shall Never Perish.**

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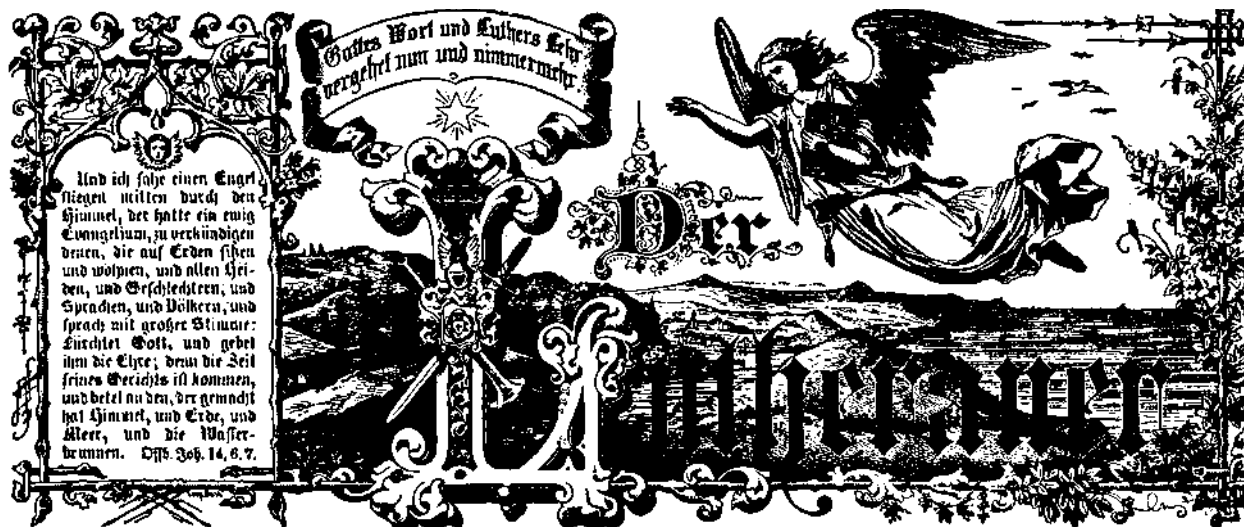
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St. Louis, Mo., January 3, 1928.

No. 1.

JESus the guiding star in the new year.

O most beautiful star that ever stood in the sky, you wonder star,
You led wise men from the East
To her HERRN!
You've disappeared like a guest,
We were left with the one you meant.

O JESu mine, of whom in the firmament of heaven The star is
begotten,
Before whom the wise as the light of the world
Bowing low:
Appear to me as a star in the new year, That is black as night
and full of danger!

Shine thy friendly face upon me, Forgive the guilt!
O let me walk, O Lord, in thy light, In the brightness of thy mercy!
For as the sun bleacheth the stars' host, Flee from the mercy of
my sins the sea.

O guide me and direct my course
According to your word;
And when my heart is troubled, be thou my refuge!
Yea, if tears be my food, Thou wilt soon turn water into good
wine.

Speak but one word in dark night of woe,
And that's enough for me;
Is it stronger than the might of the storm, That quietly obeys!
And when evening comes, my day draws to a close, Arise, my
star, that points home to the Father!

H. Wine.

To the new year.

We have no lasting city here, but we seek the city that is
to come. Hebr. 13, 14.

We have entered a new year these days. As the years change, we are
vividly reminded of the flight of time and the transience of all earthly things. No
sooner have we begun a year than it rushes to its end with lightning speed. It
is as we sing:

My days go swiftly as an arrow to eternity, And the very longest
time rushes by like the winds, Flowing in like a river with the
swiftest flow of water.

As powerful as the coming and going of the years preaches to all men
that they have no lasting city here, but that all the many millions who live at
present will no longer exist in a few years without exception and have to leave
all their possessions behind, most men are still insensitive to this preaching
and plan exactly with the change of the years how they can better and better
arrange themselves here on earth and build more firmly. This is because they
know nothing of the city to come, or want to know nothing, and therefore cling
to this world with every fiber of their lives. David exclaims: "How nothing are
all men, who yet live so securely! They walk therefore as a shadow, and make
them much vain trouble; they gather, and know not who shall get it," Ps. 39:6,
7.

We children of God are also in danger of attaching our hearts to the
things of this world, of feeling at home here and forgetting that we have no
permanent city here. Let the changing of the years be a living reminder to all
of us that there is no abode for us on earth and that we should be content to
be guests and strangers.

We should therefore enter into the new year with the prayer: "Lord, teach me that there must be an end to me, and that my life has a goal, and that I must depart from it. Behold, my days are with thee in one hand, and my life is as nothing before thee," Ps. 39:5, 6.

But even if the turn of the year reminds us vividly that we are only guests and strangers here, and that the exit from the world is not far away, it also teaches us at the same time to direct our gaze towards the future city, towards which we are making a pilgrimage and which draws closer to us with every passing year. "We have no lasting city here, but we seek the one to come."

The Holy Scripture tells us many things about this future city. Hebr. 11, 10 we are told that God Himself is the master builder and creator of this city. So it is not men who planned and built it, but the great God Himself is its architect and master builder. He conceived and accurately determined the plan of the city, its length, breadth, and height, the gates, walls, and alleys, the lighting and irrigation, and then executed everything according to plan. In the Revelation of St. John, in the 21st and 22nd chapters, we find a wonderful description of this future city. From this it is evident that it far outshines all the cities of the world in grandeur and splendor, in splendor and glory, and that all its inhabitants live in secure peace and blessed enjoyment of heavenly goods without end or cessation.

Our Saviour purchased this glorious city for us by redeeming us from all our sins, from death, and from the power of the devil through his suffering and death, so that we might be his own and live under him in his kingdom and serve him in eternal righteousness, innocence, and blessedness. And now we Christians are to regard this as the very task of our lives, to seek this city, to direct all our thoughts and aspirations toward it, and to be diligent to enter into it.

This is how it was with the believers in the Old Testament. Of them we read Hebr. 11, 13-16: "These all died in faith, and received not the promise, but saw it afar off, and were put off, and were well pleased, and confessed that they were sojourners and strangers on the earth. For they that say these things declare that they seek a fatherland. And if they had gone to the one from which they came, they would have had time to turn back. But now they desire a better, that is, a heavenly. Therefore God is not ashamed to be called their God: for he hath prepared for them a city." And so it should be with the believers of the New Testament, all the more because we have a much richer knowledge than the dear fathers of the Old Covenant, and so many glorious things are told us of the city to come in the New Testament Scriptures, which were still hidden from those.

May the merciful God help us all that we do not enter the year 1928 with the thought of seeking money and property, honor and prestige, a comfortable and leisurely life, but that our real intention, which occupies us continually and determines all our doings, is to seek the future city! Then we shall have brave eyes, and on the one hand beware of all that would draw us away from our aim, and on the other hand we shall guard all our thoughts and actions.

use the means that keep alive and strengthen in us the hope of eternal life, the desire to enter the wonderful city. All the things of this world, whether joy or sorrow, will seem small to us, for they are short-lived and diminish more and more the nearer we come to our goal; and in contrast, we will diligently use the means God has given us to happily complete our journey through the world, in spite of all dangers and temptations, and to reach the future city.

These means are the means of grace, Word, Baptism and the Lord's Supper. In baptism we have become citizens in the city of the living God, in the heavenly Jerusalem. There our name is inscribed in heaven and a dwelling place prepared for us. In the Word we are warned against our enemies, and our lazy hands and weary knees are restored, as it makes us look to Jesus, the beginner and perfecter of faith. And in the Holy Supper our Saviour prepares a table for us against our enemies, anoints our heads with oil, and pours us in full.

Therefore, dear brothers and sisters, if we are serious about seeking the future city, let us all, in the year now begun, diligently use the means of grace offered to us in our dear Lutheran Church! Let us, together with our children, regularly contemplate God's Word in our homes and attend our beautiful church services on Sundays, so that we do not lose ourselves in the things of this world, but are heavenly-minded, filled with a heartfelt longing for the future city and know no greater desire than to enter it after a completed life!

Jerusalem, thou high-built city, Would to God I were in thee!
My eager heart so great desire hath And is no more with me.
Far over hill and dale, Far over plain field it swings' o'er all And
hurries from this world.

F. Pfotenhauer.

Devil's bargain.

Dear friend Ludwig!

When, while reading your dear Bible, you came to the eighteenth chapter of the fifth book of Moses and noticed the burning wrath of God against all kinds of sorcerous sins, and then thought of the fact that even today, not only among the heathen, but also within the outer Christendom, the same sins are being committed, even if in a somewhat different way, then it no longer surprised you that God also severely punishes so-called Christian countries and peoples with war, earthquakes, floods, diseases, and all kinds of plagues. And yet the vast majority of them cannot be moved to repent of their evil nature and their evil works. The people of the last days do not want to be rebuked by the Spirit of God, just as the people of the time of the Flood did not want to be rebuked. The prince who rules in the children of unbelief has more than human cunning and ingenuity, and always comes up with new ways of transgressing God's commandment and heaping up the wrath of God for the Day of Judgment.

so he announced it on his cards in three languages, French, German and English. These three languages he spoke fluently. He had not spoken Syriac in twenty years, yet he wrote a Syriac letter to the daughter of his former teacher. He told us that it had cost him very hard struggles until he learned to bow under the cross of the Lord as a poor, lost sinner. As a proud, warlike Kurd, whose relatives were bloodthirsty, predatory chieftains, in whose raids he had also taken part as a boy, he took offence at a Saviour who had allowed himself to be crucified. Mohammed had been a very different man, a proud conqueror! But when the Holy Spirit enlightened him through God's Word and led him to the blessed realization that the eternal Son of God had allowed Himself to be crucified for him, the lost and condemned sinner, his heart was full of joy and adoration of God's love. His favorite song was "I adore the power of love manifested in JEsu." We sang this song with him between one and two o'clock in the morning. He was full of desire to return to his wild Mohammedan people and preach the Saviour to them.

God has the souls of men in his hand. He leads and guides them by his Holy Spirit to the saving knowledge of his Son. As you know, we have begun a missionary work among the Assyrian refugees in Chicago, who are being bloodily persecuted in Persia and the Kurdistan Mountains. These Christians have lost all earthly goods, and many of them are in danger of losing their faith as well. It is a work of Christian love and mercy that the Lutheran Church preaches the Gospel to these poor, and we know that our work is not in vain in the Lord.

Luther Pera,
2338 Seminary Ave, Chicago, Ill.

To the ecclesiastical chronicle.

From our Synod.

Our "Lutheran" begins its eighty-fourth year with this issue. Its first issue appeared on September 7, 1844, almost three years before our Synod was founded in the spring of 1847. The "Lutheraner" was precisely one of the main means of bringing together the confessionally faithful Lutherans scattered throughout our country and, through them, of founding a Synod that stood firmly on the confession. For this reason it was adopted by the Synod as its organ in 1847 and has served the Synod and its congregations without interruption ever since.

The "Lutheran" is therefore a synodal newspaper, and because the synod itself consists of congregations, it is above all a congregational newspaper. It wants to serve the congregations of our church, to help them in the use of their rights and in the fulfillment of their tasks as Christian, Evangelical Lutheran congregations. He wants to help them to recognize their rights, their high privileges, ever better and to fulfill their tasks, their important tasks, ever more faithfully, ever more purposefully. And therefore he will also bring them articles to read in the new volume, through which they are to be founded in God's Word and become ever more firmly established in the face of the innumerable false doctrines and wrong opinions of our time. He will bring them articles which will show them the high, glorious treasures which they enjoy as congregations in their Lutheran Church. And he will also bring them

constantly bring news about the present state and about the further expansion of the Kingdom of God in general and of their church in particular, from which they can best recognize the tasks that await them in the present. That our "Lutheran" may fulfill this high and important task ever better, ever more skillfully, ever more faithfully, let this be the earnest, persistent, fervent prayer not only of those who work on it and for it, but of all its readers back and forth in the congregations. God's blessing is all things. And God knows how to lay his blessing also upon that which is done in much weakness and inability, but for the glory of his high name, and for the furtherance and extension of his glorious kingdom. L. F.

The "Lutheran" would like to take this opportunity to once again publicly **thank** all those who in the past have worked so faithfully and at the same time so skilfully on it and have sent it articles, reports, news, messages, experiences from life, poems and other contributions. Without such assistance it would be almost impossible to give the readers what they ought to have, and to keep them reasonably informed of our great and extensive church work. And with the thanks also comes the request to continue to serve the paper and its thousands and tens of thousands of readers. This request also goes out to those who have not yet taken part in it. We know and experience again and again in other ways that our Synod has so many capable and skillful workers who can also serve others with the pen. Scripture reminds us: "Serve one another, each with the gift he has received, as good stewards of the many graces of God," 1 Pet. 4:10, and exhorts us not to keep the pound God has entrusted to us in the sweat cloth, but to use it to benefit others, Luk. 19:12 ff; Matth. 25:14 ff.

L. F.

Our Synod in the old year and in the new. If we take a look at our Synod and its work at the turn of the year, we must first say that the year 1927 has generally been a blessed year for it. It has been spared severe battles and storms, and has been allowed to build itself up in peace and quiet. Admittedly, the old enemies are still alive, and give conscientious pastors and faithful congregations enough trouble. We are still in the world, but we are not of the world. And the world still loves only its own and hates what is not of it. And so it will remain in the new year. The battle is decreed for us. As we go into a new year with the armor of God at the beginning, so we go out at the end of it with the armor of God, Eph. 6, 10-17.

Quite a number of God's faithful fighters and prayers before the Father's throne: pastors, teachers and church members, have gone home to the celebration of eternal peace and triumph. They sing in the fullest sense of the word of victory in the tabernacles of the righteous. And this is the comfort and confidence of all righteous Christian warriors: "The right hand of the Lord keeps the victory", Ps. 118, 15.

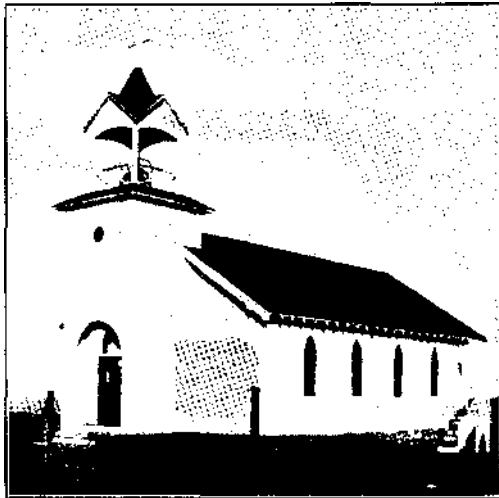
Our missionary work is thriving and growing. The means and forces are not enough. Doors are opening for us everywhere, and we are urged to enter into the open doors. The Lord of the Church still has much to do for us. If only we would be more diligent and work more diligently "while it is day; for the night cometh, when no man can work"! Joh. 9, 4.

The same is true of our educational institutions. They are flourishing and growing. However, there is still much to be done, especially in the inner development. But that is what we are here for, so that we may be the Lord's

We are unwavering in our work, steadfast and immovable and always increase in it, because we know that our work is not in vain in the Lord, 1 Cor. 15, 58.

Our Synod as a whole still stands firmly on the old position. God's Word reigns in it, and the confession of the Holy Scriptures as the inerrant, infallible Word of God, the source and guide of doctrine and life, is not merely a figure of speech. That enemies and hostile influences also show themselves, must not dim our view of the grace and the goods of grace which we enjoy in so high a degree and in so undeserved a manner. Who are we that the Lord, with his Spirit and with his gifts, is still with us in the plan? We have lacked often enough, soon here and soon there, in church work and in synodal work. It is precisely the turn of the year that calls us - and must call us - to self-humiliation, to repentance; and this, too, should not be merely a nice, pious expression, but a sincere attitude of heart that shows itself in greater earnestness and zeal, in greater conscientiousness and faithfulness.

We live in evil, dangerous times. Not externally. We do not seem to be facing any particularly severe external trials and struggles at the present time as a Synod. But just quiet times, times of growth, expansion, prestige, hold dangers, dangers of security and indifference, of arrogance and pride, dangers inward and from within. Therefore, let us be courageous and vigilant and hold fast to God's Word and Spirit, so that the world and the false church and the modern spirit of the age do not weaken us and damage us inwardly and slowly, almost unnoticed, overcome us. It is more important than ever that we acquire and appropriate inwardly what we have inherited from our fathers, that we really possess it. Especially in the face of dangers and struggles within



The new church of the congregation at Menno, Wash. (P. H. Brockmann.)

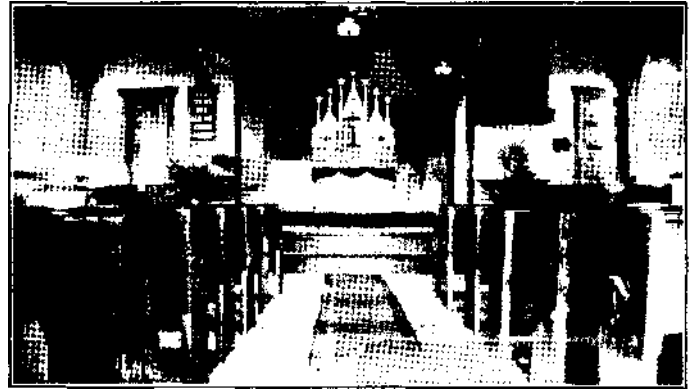
often requires more courage, greater firmness and determination than external dangers and struggles.

And in all this, let our true consolation and our fervent, confident prayer be and remain the words of the Psalm, "O Lord, thy lovingkindness is everlasting. Thou wilt not leave the work of thy hands!" Ps. 138, 8. L.

F.

From the Far West. "The first Sunday of Advent [1927] was a real day of rejoicing for the Immanuel congregation at Menno, Wash.; after all, they were able to dedicate their new house of worship on that day. It is a simple, yet beautiful, and above all a spacious building (28X56 fuh; also an

small basement room for the heating system). And then we also have a bell! For the first time in the twenty-five years of its existence, the members of the congregation gathered for worship under the ringing of bells. They had longed for such a day for years, but lacked the necessary means, for the harvests were very poor; but now God had given two blessed years, and so it was: Will God, we build. This spacious and appropriate

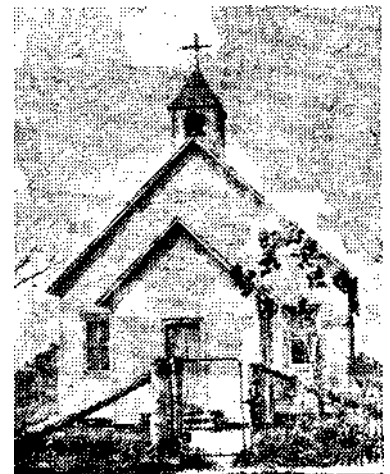


Interior view of the church at Menno.

Church cost the congregation only P1,800. This was made possible by the fact that we bought a 24X40 feet church that was no longer in use, carefully dismantled it and hauled the lumber to our property. We then bought more lumber and rebuilt and enlarged under the direction of a master builder. All the members helped as much as they could, and so it came about that as early as the fourth Sunday after the cornerstone was laid, the church could be consecrated. God keep his protecting hand over church and members!"

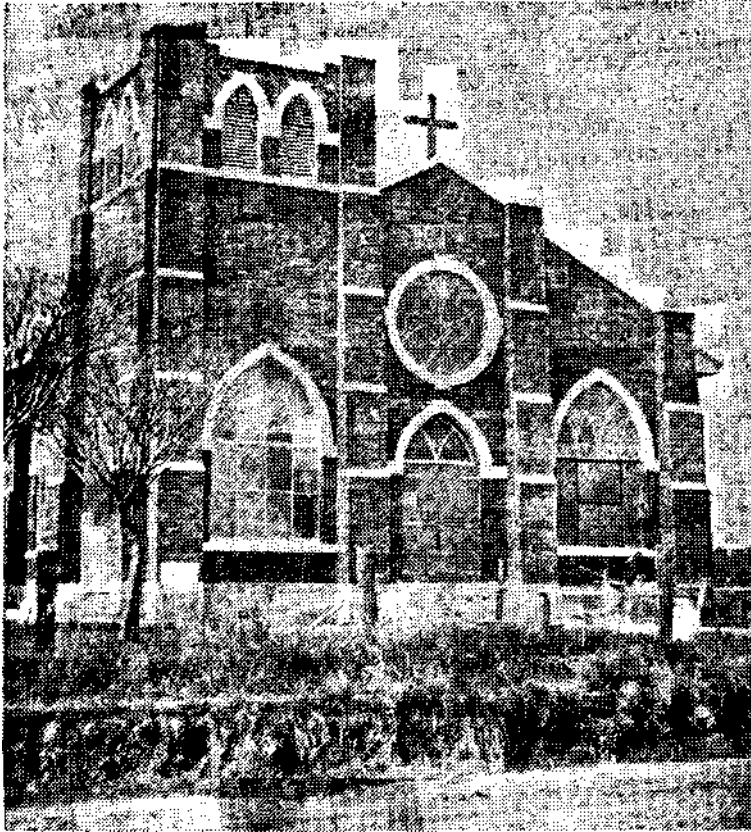
This is written to us by the pastor of the parish, Fr H. Brockmann. But as something special we add these words: "I made the altar myself. I had learned such work from my father, and here in the West my dear parish now has the benefit of it. So it sometimes comes in handy when the pastor can also do something with hammer and saw. " L. F.

From the South. St. Mark's Parish in Elberta, Ala. had a day of great rejoicing last December 4. Their new church was dedicated in fine weather with praise and thanksgiving to the service of the Triune God. This new place of worship measures 72X42 feet and has a spacious gallery. It is built of red brick and has electric lights. The total cost was about \$12,000, and the willing aid of the members of the congregation in digging out the ground floor and all the



Old Church of St. Mark Parish at Elberta, Ala. (P. L. Boriack.)

It is thanks to the people who provided the building material that this church could be built so cheaply. The master builder, a member of the congregation, also played his part. At the ceremony to say goodbye to the old church, the local



The new church at Elberta.

Pastor delivered the address and also performed the dedication ceremony in the new church. The various services were preached by Pastors Wm. Wedig, E. T. Tönn and W. C. Schrader preached. May God grant that in this house of God His Word may always be preached loud and pure! L. Boriack.

From Cleveland. That it is God's way to lead His own in an exceedingly strange manner, and that His ways are often inscrutable in relation to them, we have had to learn again in Cleveland, and that in a particularly sad case.

Our dear Fr. J. H. Wesel, the tried and tested pastor of the St. John's parish here, has in fact disappeared without trace for six months. On the 11th of July, about three o'clock in the afternoon, he lent his apartment to go into town. He had been suffering for some time, his nerves had also troubled him much; but he had quite recovered, and thought a drive to the business part of town would do him good. He never returned, however; and although his family and friends, both within and without the community, have done all possible to find him, or at least to obtain some information about him, not the least trace of him has been found, either, up to the present time. One aged brother therefore remarked that this seemed to be a case to which Gen. 5:24 might be applied: "While he [Enoch] led a godly life, God took him away, and was seen no more."

It is doubtful, however, whether Father Wesel is still alive. But as long as no definite news has come in about him, his family and friends will make every effort to find him. It may be that he has lost his memory and is now wandering without purpose or destination.

P. Wesel is sixty-five years old, measures five feet and ten inches, and weighs about 140 pounds. He has grayish blue

Eyes, gray hair, but is already quite bald, has thick lips, a long gray mustache, strikingly narrow hands and long fingers. He is missing his upper teeth, with the exception of the right eye tooth. He has a scar on his right cheek. He usually walks slowly and somewhat stooped. Not only German, but also English he speaks fluently.

If any of the worth readers should come across it anywhere, they are hereby cordially requested to take custody of it and notify their son at once: Mr. W. J. Wefel,

3327 Yorkshire Rd, Cleveland Heights, O.

P. Wesel is known in our circles as an able theologian, a faithful pastor, a sterling preacher in both languages, and above all as a noble Christian character. He entered the ministry in 1884 as a youth of twenty-two years, served the congregation at Pomeroy, O., until 1888, then St. Peter's congregation in Cleveland until 1893, and then for four years the congregation at Zanesville, O. For the past thirty years his services had been devoted to the populous St. John's congregation in Cleveland. He has served the synod in many ways with his fine gifts, notably as president of the Middle District from 1909 to 1915.



That the evening of the life of this faithful servant of Christ should have been marred by such a serious misfortune, we cannot understand. But we take comfort in the apostle's assurance that "all things work together for good to them that love God," Rom. 8:28.

May God strongly comfort and strengthen the deeply grieved family and hear their prayers very soon!

E. J. Friedrich.

Domestic.

A New Translation of Luther's Catechism. To mark the quadricentennial of Luther's Catechism in 1929, various Lutheran synods in America intend to work together to publish a new edition of the Catechism in the English language. Representatives of the following synods have agreed on the wording after two years of work: those of the United Synod of Ohio, the Iowa Synod, the United Lutheran Church in America, the Augustana Synod, the Lutheran Free Church, the United Danish Church, and the Norwegian Lutheran Church. The draft will be submitted to the various synods this year, and the new edition is expected to be published with the beginning of 1929.

It is always a blessing when Christians occupy themselves with Luther's Catechism, and in doing so also pay diligent and close attention to

We should pay attention to every word Luther used, including how it might best be rendered in another language, in this case English. There are currently several translations of Luther's Catechism, which often differ significantly in wording. And yet, in the end, the meaning remains the same. After all, let us pay attention to the teachings that D. Luther sets before us in his Catechism on the basis of Scripture! J. T. M.

The American Red Cross, which has become known to our readers especially during the years of the World War, had set aside the period from November 11 to November 24 last year in order to launch its annual canvass for members during these days. We do not know how this canvass turned out, but we wish the Red Cross the very best of success, for it is worthy of the support of all of us who are citizens of the country. Particular burdens have been laid upon the Red Cross by the Mississippi Valley flood. In the great distress which followed the flood in the South, it met the demands made in such an excellent manner as to deserve the thanks of the whole nation. Even now it continues to remove the evil aftermath of the flood, and so it has special claim upon our liberal support. Certainly every citizen will contribute one dollar annually to this great philanthropic work.

However, two things must not be overlooked: first, the work of the Red Cross must be kept separate from that of the Church; the Red Cross is a purely civil undertaking. Secondly, however, we as a church also want to be friendly to all physical need and help where God gives us the opportunity to do so. In the exercise of philanthropic mercy, too, Christians are to be an example to all men; for true Christianity makes hearts mild and compassionate. It is not without reason that St. Paul says: "Now that we have time, let us do good to everyone, but most of all to those who have faith", Gal. 6, 10. St. James adds the warning: "Whoever knows how to do good and does not do it, to him it is sin", Jam. 4, 17. J. T. M.

The German Baptists of North America, according to their journal, the "Sendboten," have 9 conferences, 275 churches, and 86, 326 members. In 326 Sunday-schools 34, 164 pupils are taught. Their 219 Jugeudvereine number 9, 293 members.

Where do you think it comes from that there are so many German Baptists? Let us not neglect our German language, lest souls be lost to us!

The German Congregationalists number 306 congregations in America, though some of these are in Canada and Argentina. Other communities are also working in German in this country. Let us keep our eyes open! J. T. M.

Mission to the Gentiles indispensable. During his visit to our country, the well-known English statesman Lloyd George was asked by a reporter what he thought of the heathen mission. He replied, "Exactly this: If the Christian mission should cease, it would be better for the rest of us to close up shop. The missionary program is the most successful enterprise for the betterment of the human race that the modern world has ever seen. We cannot do without this program."

What Lloyd George means by the "missionary program" he has not explained. If he understands by it only the civilization of the heathen advocated by present-day unbelievers instead of the preaching of Christ, his judgment does not rightly stand; but if he understands by it the preaching of the gospel, it is

true, however, that nothing ennobles men like the word of God; indeed, only the word of God ennobles men.

J. T. M.

Mission among Mexicans. "The Mexican population in the United States," writes the *Missionary Review*, "about a million strong under ordinary circumstances, is considerably increased by priests and nuns coming across the Rio Grande River. They are fleeing from the strict enforcement of the religious laws in Mexico, and as a result a revival of the Catholic faith has begun among the immigrants in Texas. A wealthy Mexican of Chihuahua recently said: 'Your Christian mission schools on the Texas border are doing more to establish good understanding between Mexico and the United States than anything else. You have immense opportunities before you; keep them up!'"

J. T. M.

Abroad.

Blessing of the baptismal mothers. In Saxony, as a change sheet writes, the custom of blessing the mothers at the baptismal ceremony, which was already widespread in other parts of Germany, was introduced. At the blessing, the admonition to Christian education is reinforced by the laying on of hands, in which the intercession for God's blessing and the spirit of wisdom finds a solemn expression. The paper writes: "We see in the more and more desired blessing of the mother with her child at baptism a valuable and to be appreciated ecclesiastical custom. We consider it a pastoral, intercessory act, performed after a special earnest remembrance in gratitude to God and for Christian education."

If such a blessing remains nothing more than an ecclesiastical custom, there is nothing to be said against it, indeed, it would be highly recommended; for in our God-forsaken times parents must be told again and again what the Christian education of children is all about. But this act must by no means be regarded as a kind of sacrament, whereby special spiritual gifts are bestowed. Christians must also be shown again and again that the gospel is the proper and right and powerful means of grace, whereby God regenerates hearts, sanctifies them, and makes them rich in all good works. Paul commands his disciple Timothy, "Stop reading, exhorting, teaching, until I come!" 1 Tim. 4, 13. To this he exhorts, "Preach the word, stop, whether in season or out of season!" 2 Tim. 4, 2. Finally, Christian fathers also need to be reminded that the Christian education of their children is first their duty, and that they must not leave this to the mothers. Paul writes very earnestly, "Fathers, provoke not your children to anger, but bring them up in discipline and admonition to the Lord." Eph. 6, 4. Those who do not keep God's word in mind, very easily fall into their own devotions, piety and good works, which very easily lead away from Scripture and confession. This is how the papacy came to be.

J. T. M.

The Presbyterians in Ireland. Ireland, stock Catholic as it is in the south, is also home to a sizeable Protestant population, most of whom are Presbyterians and tenaciously hold to their confession. The Irish Presbyterians held their General Synod in Belfast last June. In attendance were 1,019 pastors and lay representatives, called elders. The proceedings were agitated by the fact that one of their theological professors, Dr. Davey, was accused of heresy. However, after explaining his allegations and regretting that he had been misunderstood, the charge was

was rejected by 707 votes to 82. But the Synod took occasion to solemnly declare their allegiance to the confession of the church, and to remind the professors of their duty to teach according to the confession of the church. J. T. M.

The death penalty. In Europe, the following countries have abolished the death penalty: Sweden, Norway, Austria, Switzerland, the Netherlands, Romania and Portugal. Italy introduced it last year for a term of five years for serious political crimes. In Belgium, only one death sentence has been carried out since 1864. In Denmark, Finland, Latvia, Hungary, and Czechoslovakia, the abolition of the death penalty is provided for in the new penal codes. The penal codes of Germany, Russia, England, France, Spain, Bulgaria, Yugoslavia, Greece, Lithuania, Estonia, Luxembourg and Poland provide for the imposition of the death penalty. However, most of these countries provide for optional life imprisonment in addition to this death penalty. In the United States, murder is always punishable by death in a total of seven states. In thirty-three states, the death penalty is optional with life imprisonment. Eight states have not adopted the death penalty at all. In Mexico, the death penalty is for murder and several crimes that have resulted in the death of a fellow human being; however, the possibility of mitigating circumstances is provided for.

God's word says, "Whoso shedeth man's blood, his blood also shall be shed by man," Gen. 9:6. This rule has been proved by experience to be a most wise one; it is exceedingly dangerous to depart from it. J. T. M.

The Sunday Question in Turkey. For some time Turkish business circles and periodicals have been occupied with the question whether it would not be more expedient for business reasons to introduce Sunday as a day of rest instead of Friday. The suggestion has come from the Chamber of Commerce at Constantinople. The matter is a difficult one. Friday is the Mohammedan holiday; but Turkish merchants must also take Sunday into account, partly because the Christian population interrupts business on Sunday, and partly because the markets and exchanges in Europe, on which Constantinople businessmen depend to a great extent, are closed on Sunday. The matter is so important that the Turkish Parliament will also deal with it.

For the Christian mission among the Turks the change would be of importance, because on a public holiday the Christian missionaries would have all the more opportunity to preach the gospel. J. T. M.

Japan's Christmas Gift to American Children. At the request of the World Friendship Committee, the children of our country last year sent tens of thousands of dolls to be distributed among the Japanese children at the Doll Festival, which is generally celebrated in Japan. This expression of their friendly feelings has made a deep impression upon the Japanese people, and to show their appreciation of the gift, five million Japanese children have this year contributed their pennies to an extraordinary Christmas present for the children of America. This consists of sixty of the very finest dolls, made by the greatest artists in the world, and costing two hundred dollars each. When they arrive here they are to be exhibited in various parts of the country and given away at Christmas. This is not playfulness; for both the Japanese and the Americans interested in this matter take it seriously; they want in this way to initiate among the people a more friendly relationship between the two nations. And yet, how little

such gifts can create true friendship! God's Christmas gift to the world alone can bring true peace. But how little both Americans and Japanese appreciate this delicious gift! We do not bring it to the Japanese, and they do not want it. Therefore, even with all the dolls, strife and discord will remain in the world. J. T. M.

Our comfort in the new year.

In a New Year's sermon preached in 1531, Luther wrote: "Therefore let us remember such a name and hold fast to it, that this little child is the only Saviour against sin, death and the devil. If the world wants to be against us, let it do so - not in God's name. If it does not want to consider this child as its Saviour, let it do so and see who will help it when death comes, whether its and other human works, fasting, praying, almsgiving, mass, calling on saints, etc., will do it. But we want to have all our comfort and defiance in the fact that we know that God himself has given this name to the child and called him Jesus or a savior. For this reason we gladly confess him as our Saviour, that is, we want to take comfort in him when sin and eternal death assail us, that he will help us against them. In such hope and faith we know that God is well pleased, and accepts it for the highest honor, while he is most displeased with those who either will not accept this Savior or seek other helpers.

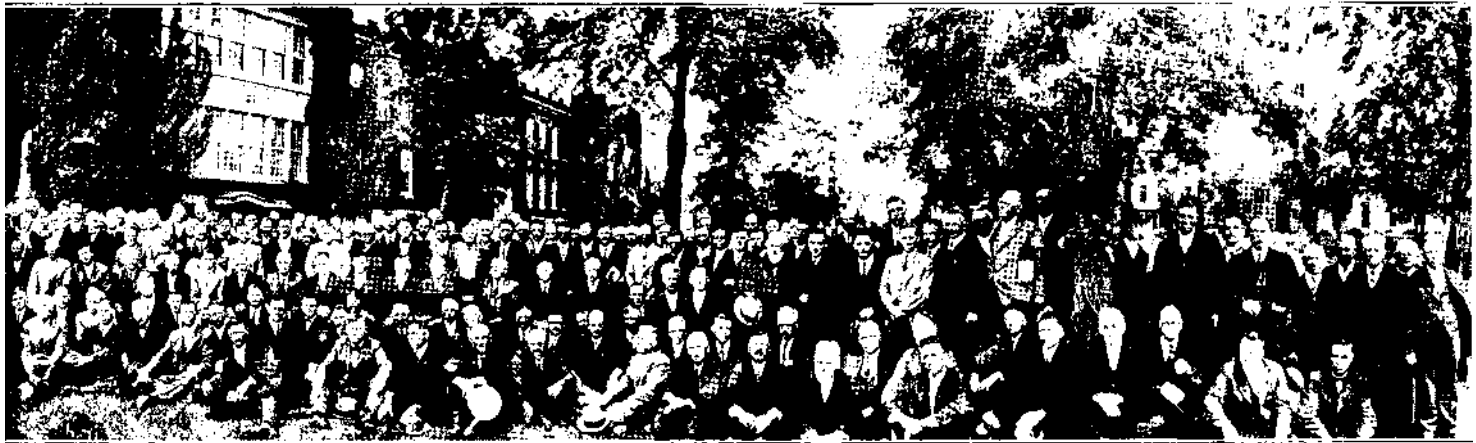
"Therefore let this name be dear to us, and let us keep it in all our temptations, that the Son of God and our Lord Christ is called Jesus, and that he is a Saviour. As soon as it was said of him in paradise: He shall bruise the serpent's head, that is, help us against the devil and his kingdom. May God, the Father of all comfort and mercy, increase such faith and confidence in us daily, and keep us forever through his Son JESUM Christum, our Saviour! Amen." (XIIIa, 119. 121.)

Yes, let him do this by grace, and let us enter into joy through the sweet name of Jesus when our hour comes in the new year. J. T. M.

Faced with difficult tasks.

I want to be with you. Ex. 3, 12.

"Who am I to go to Pharaoh and bring the children of Israel out of Egypt?" Moses said to God, Ex 3:11. He was afraid of the way he would have to go: on one side the power of a king who was against him, on the other side a people who had already rejected him once. It would be a salvation to him if God would take back the commission. God does not take it back; so even are the ways of God. Ways of the world tempt with flowers, "All these things will I give thee," saith the prince of this world, Matt. 4:9. Ways of one's own counsel show heights and suns, though they must be fought for. Ways of God are hard and difficult. Abraham is led into the unknown land, Joseph into slavery, Elijah into exile at the brook Krith. "O Lord, show me thy ways, teach me thy paths!" Ps. 25:4, man prays. Now he has what he prayed for. He had not thought it so, but God thought it so. Because God thought it so, there is no doubt in man's mind: now am I in the way of God. When the stones multiply, when the clouds gather - it is the right thing to do.



Minn, June 1927.

"dalen" lodged. In between, the Luther statue, a replica of our St. Louis Luther statue, which in turn is a replica of the Luther statue in the background of the other, older institution buildings.

by many a good word that was spoken in the house. I know of more than one congregation that has had great benefit and blessing from the quartering of the Synod. And through the mutual showing of hospitality, one of the noblest Christian virtues, to which the Scriptures encourage in more than one place, the brotherly relationship between the individual members and congregations of the Synod has often been awakened, promoted and strengthened. Especially from the older history of our Synod, when it was still smaller, we know of almost touching examples. But that time is past and will not return. Times have changed, circumstances have changed, views and opinions have also changed. Tempora mutantur, et nos mutamur cum illis, says the well-known Latin proverb. Times change and we change with them. I may be wrong, but I mean to see the time coming when one district or another will gather in a hotel. Alas! -

These and similar thoughts moved me as I attended the first college synod, observed the life and doings of it, walked the halls of the beautiful new institutional buildings or the lovely gardens, made my own bed in the old college way, and occasionally noticed that the young pastors and teachers made their beds better and more punctually than they had ever done in their college days.

I will tell you about the synod itself next time.
L.F.

To the ecclesiastical chronicle.

From our Synod.

A touching gift. A father of an old people's home recently sent us a collection in the amount of P14 for the Negro Mission. The father of the home wrote: "The old fathers and mothers of the local old people's home are interested in the church work of the Synod. In order to be able to contribute their mite, they take up a collection among themselves in the chapel at each of their services. They save any gifts from friends for the Sunday offering. In this way, for two years now, they have not only raised their so-called quota, but each time they have achieved something more; in 1927 they contributed P14. 40 more in Sunday offerings than their quota amounted to. And because in the 'missionary dove' of

of the great spiritual need of the Negro children, they have quietly collected P14 extra among themselves for the poor Negro children out of gratitude for the great grace of God, which they enjoy in the spiritual and in the physical in their old age in the old people's home". This H14 I hereby send, made out by draft, to the Treasurer. If anything of this communication should be utilized in the journals, it must be done only without mention of any name or place."
L. F.

A beautiful bequest has been made to our institution at Conover, N. C. There died recently Mrs. Kate Lail, a daughter of D. P. C. Henkel, well known and deserving in the history of the Lutheran Church in the Southeast. In her will she bequeathed her entire estate, amounting to about P5,000, to our college at Conover, stipulating that the same should be applied by the trustees of the institution to train needy boys and young men for the preaching ministry.
L. F.

Domestic.

D. W. Sandt of Philadelphia, Pa. the long-time editor of the *Lutheran*, the principal paper of the United Lutheran Church, has retired at the close of the year, and D. N. R. Melhorn, who has been co-editor for several years, has been appointed as his successor. D. Sandt has edited the for thirty-one years, and has been otherwise active in writing in the interest of his great church body. Although he shared and defended the position of his church body and we could not agree with him, he spoke and wrote many a good word for the Lutheran church, its doctrine and practice. And his biography of the well-known Lutheran theologian T. E. Schmauk is a biography well worth reading and historically valuable. L. F.

A major gift has recently been received by Augustana College in Rock Island, Ill, the teaching institution of the Swedish Augustana Synod. An unnamed donor has given Z75,000 to the institution as the first gift for a collection that aims to raise \$1, 500,000. The money will be used to construct new institutional buildings and also to increase the institution's endowment fund.
L. F.

A gross scoffer. We have often pointed out in these columns that the "Federal Council of the Churches of Christ in America" has in its midst a number of scoffers and despisers of the gospel. This, however, is not true of every person who belongs to this association of churches.

The faithful God has certainly preserved in this union his seven thousand who do not bend their knees to Baal. And yet, if they are truly Christians, they should free themselves from this union, and prove by deed that they are not the child of one spirit with it.

At the head of the Federal Council is the well-known D. S. Parkes Cadman, who is, however, a brilliant orator and has great influence, but who tramples Christianity under foot. His creed is that every man goes to heaven who is only reasonably "good." When this scoffer and unbeliever announced the celebration of Holy Communion in his church last fall, he declared, among other things, that to him "every bath is baptism, and every meal communion." He certainly could not have announced his unbelief in a cruder way. And such a preacher is president of the Federal Council of the Churches of Christ in America!

J. T. M.

One Hundred Years of Mormonism. A change sheet writes: "On September 22, 1927, it was one hundred years since Joseph Smith, the founder of the Mormon sect, pretended to have found the golden tablets near the village of Manchester in Ontario County, New York State, on which the Book of the Prophet Mormon, which forms the basis of the faith of the Latter-day Saints, was supposed to have been engraved. No one but Smith has seen the alleged golden tablets. To Martin Harris, an almost illiterate farmer, the quite illiterate Joseph Smith dictated the alleged contents of the plates from behind a curtain in the attic of a farmhouse, and held out the prospect of their sight to him as a reward; but just before the writer got a sight of them, they were "caught up to heaven."

Who was the prophet Mormon? Listen and be amazed! He is said to have lived in America about the year 400 A.D., and to have been commissioned to collect the historical accounts of the natives of the land. The Uramericans, according to the assertion of the book, are said to be descended from the ten tribes of Israel, from the tribe of Joseph, which soon after the Assyrian captivity is said to have crossed Arabia and the Atlantic Ocean. In America, the members of this tribe would have settled and become a great people. After much strife, they would have divided into two tribes in their new home, the Lamanites and the Nephites. The later fortunes are then described in detail, until Mormon fell in a battle, and his son Maroni engraved the history and teachings on the golden tablets, and buried them on the slope of the hill Cumori.

It is only because there are so many in the world of those who "become not all" who are deceived that it is possible for Mormonism to continue its propaganda. "Test the spirits, whether they be of God!" 1 John 4:1. In the present case the fraud from which the whole Mormon system is born is so obvious that even a modest amount of elementary education is sufficient to discover it. In other religious frauds it is not so on the surface. But in the long run the lie cannot hold anywhere. Even the subtlest religious fraud is revealed, if not otherwise, by its fruits. "By their fruits ye shall know them," Matth. 7, 16.

The sect of the Mormons are zealously engaged in missionary work, not only in this country, but in all parts of the world. Their gross heresies they conceal in the best manner; there are few false prophets as dexterous as they. J. T. M.

The film "King of Kings". For some time now a theatrical picture (film) has been shown in our country, which has become widely known under the name "King of Kings". This

Film wants to present the life of Jesus from the time of his public appearance to his resurrection. It cost thousands of dollars to produce, and what the newer cinematography is capable of, it has applied to this piece. In Germany this film has been rejected by the church "because it does so little justice to evangelical feeling, indeed in its overall effect it downright offends this feeling."

This judgment is based on fact. The film "King of Kings" is not suitable to present our highly praised Saviour truthfully to the people. Certain parts of it are purely Catholic legend; others are purely invented; others, however, offend Christian feeling in the deepest way. The very fact that this film is being shown at great expense proves why it is being shown. Christian feeling is abused in order to make money. The American Society of Atheists has protested against the film. A religious newspaper commented: "The film will not make anyone believe, but it can do harm; therefore it would be a blessing if it were not shown."

Without Gospel - Superstition. The "Ev.-Luth. Kirchenblatt für Südamerika" reports the following: "In Poland the daughter of a brick worker fell ill. A quack who was consulted declared that the girl was possessed by an evil spirit. The child must be smeared with tallow and then put into a heated oven. Nothing would happen to the child. They blindly went ahead with the execution and were about to put the child into the oven when the police intervened at the last moment and saved the girl's life. Such cases are not isolated. Some time ago, in Santa Catharina, Brazil, a girl was actually beaten to death by two people, while the father was standing outside with a rifle, in order to inflict the evil spirit in this way as well."

"Against such spiritual darkness there is only one remedy, namely the gospel of the gracious forgiveness of sins through Christ. He who does not accept the gospel is given over to superstition, no matter how 'enlightened' and 'scientifically educated' he may think he is. But a Christian knows that it is only by God's grace that he is preserved from superstition and other great vices. Therefore, when he reads reports such as the above, it will never cause pride or arrogance in him, but on the one hand he will feel pity for such lamentable people, but on the other hand he will also humbly fold his hands and thank God from the bottom of his heart for having enlightened him through his gospel and dispelled the spiritual darkness in him."

The "Kirchenblatt" rightly says: "He who does not accept the Gospel is given over to every superstition, no matter how 'enlightened' and 'scientifically educated' he may think himself to be." The truth of this assertion is proved not only by the Roman Church with its terrible superstition, but also by the present-day unbelieving world, which, with all its "education" and "enlightenment," is horribly superstitious. The gospel is the true wisdom that sets men free not only from sin and the devil, but also from all superstition.

J. T. M.

Abroad.

From the Free Church. One of the last numbers of the "Ev.Luth. Freikirche," the journal of our Germanic brethren, was a special festive number commemorating the eightieth birthday of the aged P. D. Otto Willkomm. Our D. Mezger addressed a special greeting to him, and D. H. Z. Stallmann gave a brief account of the life of the jubilarian. D. Willkomm is also well known in our circles and

named many times to the "Lutheran" readers. He was one of the four missionaries who left the Leipzig Mission in the East Indies in 1876 for the sake of the Confession, who then returned to Germany, became pastor there in the



P. O. H. Th. Willkomm.

D. G. Stöckhardt and D. F. Zucker, who had already gone home. F. Zucker he was bound to lifelong, faithful friendship. One of his beautiful, valuable works is the biography of D. Stöckhardt. Around the evening be it light for him! Zech. 14, 7.

L. F.

Confirmation ordinances. In various cities in Germany, confirmation regulations have recently been established, of which the parents must take note at the beginning of the lessons, in order to declare their agreement with the conditions by their signature. The Magdeburg regulations, for example, emphasize the following points: The children must be sent punctually; if they intend to miss a lesson, permission must be obtained beforehand. It is considered impossible for children to attend dancing lessons during the confirmation year. The children are to attend church services on Sunday mornings; and finally, the expectation is expressed that the home, by its customs and traditions, will effectively support the efforts of the Confirmation classes. The year of Confirmation is to be remembered by the children as a holy year.

In this country, too, parents whose children attend confirmation classes are likely to think of these provisions. Confirmation is a church custom, but the instruction in God's Word, which is the main thing, is commanded by God. All parents should therefore do their utmost to ensure that this instruction has a blessed progress and a blessed conclusion. Therefore, the confirmands should not be disturbed in their studies, nor should they be kept from them by work or other duties, but they should be urged by word and deed to learn God's Word diligently and to apply it rightly to life. How often, however, it happens that this duty is omitted!

J. T. M.

Sermons over the radio. As in our country, so also in Germany the radio is misused to broadcast sermons in which the word of man is spoken instead of the Word of God. In a German newspaper a pastor complains about this: "My boys have also built themselves a radio. I listen to these morning celebrations on purpose, when I can, for instruction, in order to be able to answer questions.

I also heard Bartel, but also recently pastor -----in Barmen, from whom I expected a clear gospel. How I was disappointed! The same straw as with Bartel - phrases without content, but no gospel, therefore no evangelical morning celebration. But this is what the evangelical church is judged by." The writer then goes on to complain that "the Romans speak out clearly and without fear and without regard for the evangelical listeners" in their radio addresses. He further cites a lady who listened to a Catholic morning celebration on her sickbed and remarked, "It is the Counter-Reformation working purposefully here."

Thus pretty much the same conditions prevail in Germany as in this country. "Straw, phrases without content" spread the sectarian preachers, while the Roman ones speak their heresies clearly and without fear. The devil also uses the radio to catch people in his net. We need to be warned about this as well.

J. T. M.

Where the mother is missing! According to a report of the "German Central Office for Youth Welfare," it has been found that eighty-nine per cent of all juvenile delinquents in Germany come from families in which the mother is either dead, ill, or employed. In eighty-six cases the mother was absent; in sixty-five she was ill; in eighty-five she was employed out of the home by the hour, and in 118 she was employed all day. In order to ascertain these facts the reporters studied 749 files; they are therefore based on fairly certain grounds.

This report is also important for us, because more and more women in our country are turning to work outside the home. This means either no children at all, or children who are neglected. What makes the matter all the worse is the fact that in many cases the mother is not forced to work outside the home by necessity at all; she is simply tired of the professional work in the home. Christian mothers must remember that they have inherited their domestic duties from God; it is he, therefore, who once demands an account of this work. A mother's occupation is the most glorious and profitable to a woman. Read what Paul writes 1 Tim. 2:15.

J. T. M.

Los of Rome. Prof. T. G. Masaryk, the President of Czechoslovakia, recently made it known that since the foundation of that republic 724, 507 persons have left the Roman Church and turned to Protestantism. Of these more than half a million have joined the various Protestant churches, so that the Protestants in this country, formerly so strongly Catholic, now number 990, 319 members.

J. T. M.

Zionism is an empty dream. Zionism is a movement whose purpose is to reclaim Palestine for the Jews by bringing in masses of Jewish immigrants. Wealthy Jews have donated thousands upon thousands for this purpose, and enthusiasts within Christendom have placed great hope in this movement, because in their opinion the time will come when all Jews will be converted to Christ. This will never happen, as the Holy Spirit clearly teaches us in the Scriptures, for only one nest of Israel will be saved; just compare Rom. 9:27-29.

Zionism itself, however, does not justify any hope; the "Messenger from Zion" writes about it: "Zionism is still in a distressed situation. The leaders are making every possible effort; but they are not getting anywhere. The Zionists, lured into the country with glittering promises, feel terribly disappointed. What they have brought with them has been eaten up, and they cannot acquire anything new. Some

time the Jewish unemployed, in their desperation, stormed against the Zionist administration building in Jerusalem, destroying what they found and burning the papers, and now ever greater multitudes are again emigrating from the land which they entered years ago with ardent hopes." Nor can anything else be expected; for Zionism is, after all, only an empty dream.

J. T. M.

The power of good organ playing.

In the time of the wars of liberation the city of Schmalkalden was so much occupied with quartering of soldiers that also the church was not spared. The wild mob dwelled badly in the church rooms; they lit fires, cooked and roasted as in a camp. The news of such an abomination of devastation reached the ears of Georg Vierlings, the organist at this church. He had always used the organ as a means of expressing the religious feelings of the congregation through the language of music, of uplifting and edifying the devout, and of carrying their prayers on the waves of sound up to the throne of the Most High; and he had sometimes painfully regretted that this effect was "often prevented by the wretched playing of the organist, by which every sensitive ear is tortured and every feeling of devotion is driven out of the heart. He personally had grown so fond of his organ that he jokingly called it his second wife. And now this devastation! What horror he felt at the news of it can be imagined. He immediately put on his Sunday skirt, put on his wig and hurried to the church to protect his beloved organ. In the church he developed all his eloquence to make the soldiers understand how the smoke was already highly detrimental to the precious instrument and what danger it was in general threatened by their handling of it. But the hungry warriors paid no heed to his words, but calmly went on. "Thus thou dost not direct anything!" thinks Vierling sorrowfully.

Suddenly a happy thought comes to him. He sits down on his organ bench to try whether the language of tones might not find its way into the hearts of the brute destroyers. He gathers all his strength, "the pleasure and also the pain; for now it is a matter of stirring the hearts of the warriors of stone. In tender, soft tones he begins to sound a sweet melody; soon he adds other voices, "that richer, ever richer, the sound swelled to the ear." The soldiers gradually lay aside their cooking utensils and listen to the wonderful sounds. "The king's defiant warriors, they bow before God." When the playing ended, the church was as silent as a church service. The soldiers put out their fires and carried their cooking utensils out into the square in front of the church. The organ was saved. With renewed enthusiasm, Vierling continued to play his songs on it for the edification of the congregation and the praise of the Most High.

This incident is reported in the "Hausfreund-Kalender" for the year 1928.

But a similar story happened recently in our country. One of our well-known organists, who mainly performs our beautiful old church music, was on a concert tour in the West - though not exactly in the "wild West." While in a larger city, he was invited by one of our pastors, who takes special interest in good organ music, to come to his small town to give a concert. He accepts the invitation. At the station the pastor picks him up,

already festively dressed in a long skirt, and informs him that no less than 500 tickets for the concert have been sold. But our organist did not care as much as the main thing, the organ. He immediately asked what kind of instrument he had at his disposal and heard that there was only one pipe organ in the whole town, and that was in a movie theater. So the concert would have to be held there. They both went to the building and were in for more than one surprise. Through some misunderstanding the date of the concert had been mixed up, and so the news had spread that a much-named buffoon of our country would be performing in this theater that evening, and that was probably why such a large audience had gathered. The organ was not a very good instrument, and our organist asked the pastor to tell the assembled audience that it was not a play but an ecclesiastical program that was being given. He comes on the stage to announce this, but is greeted with huge laughter in his festive suit; for the audience think that this is the first scene in the play, and it is well known that pastors like to be ridiculed in the theatre. He cannot make himself heard because of the merriment urrd unrest in the congregation. The organist, who wants to make the necessary announcement himself, does not fare much better, and there is nothing left but to begin the concert. The organist plays the most beautiful pearls of noble church music, and the whole, large, peculiarly composed assembly, which had hurried to the little town on wagons and automobiles, some cowboys also on horseback, sits still in a quite surprising way and listens to this music, these beautiful Lutheran chorales, which make the greatest impression on them, listens to them on an instrument which otherwise only let us hear alley hymns (jazz). The organist, who told us this himself, could hardly get over his amazement at this experience. True, noble, ecclesiastical music has such an effect even on those who hear it for the very first time.

L.F.

A sacred parental duty.

Father and mother, you have a lot to do! You, father, have to work day after day to feed your family. And you, mother, oh, the things you have to do, I can't tell you. Only one thing I will mention: cooking, cooking, cooking, every day three times! But you like your work, don't you? You say, "Yes, it's necessary. We have to be able to live properly in this world." That's right.

You have a soul. It must also be nourished. You want to have eternal life. That must also and above all be taken care of. Do you go to church every Sunday? You say, "Yes, if we can." That's right.

How then do you nourish your souls on the days of the week? How do you provide for eternal life on the days of the week?

Let me tell you what a great many church members do on weekdays for their souls and eternal life. Nothing. And I will tell you what becomes of these church members. Their soul starves. And do they come to eternal life? What? Provide for the nourishment of the body every day three times, and for the nourishment of the soul every week only once ("if we can")?! To provide abundantly for the ordinary life in this world, and so scantily for eternal life above all matzos?! Are the people in their right mind?

Now I want to tell you what the Holy Spirit says to all Christians. He says, "Let the word of Christ abound among you..."

The text about fearing, loving and trusting God is read three times in a row. Jesus presents himself as the great teacher or prophet, whom Moses promised and whom the Father sent into the world. Twice he uses the law of witnesses contained in this book and also speaks of Moses' law of divorce.

But also in the other books of the scripture Jesus reaches out. From the books of Samuel he instructs his enemies about David's stay with the priest Ahimelech at Nob. From the books of Kings he uses what the Scriptures say about Solomon's glory and what they say about the queen of Arabia. In his first sermon he deals with the widow at Zarth and with Naaman the leper. From the books of Chronicles he cites how Zechariah (or Zacharias) was stoned between the temple and the altar. The word of Jesus: "Wherever there is a carcass, there the eagles gather" is a verse from the book of Job and at the same time from the prophet Habakkuk.

Jesus is especially abundant in his use of the Psalter. When he says, "Depart from me, all ye workers of iniquity;" and, "Out of the mouth of babes and sucklings hast thou prepared praise;" when he cries out at the cross, "My God, my God, why hast thou forsaken me?" and finally, "Father, I commend my spirit into thy hands"; when he says that it is written, "They hate me without a cause"; when he preaches, "Blessed are the meek, for they shall inherit the earth"; when he complains to his disciples, "He that eateth my bread treadeth me under foot"; when he threatens, "Your house shall be left unto you desolate"; when he cites the saying: "I said ye are gods"; when he sighs over the Prodigal Child Judas Iscariot; when he cites the saying: "Sit thou at my right hand, till I make thine enemies thy footstool"; when he preaches of the stone which the builders rejected, which has become the corner-stone; and when he speaks of the time when they shall cry unto him, "Blessed is he that cometh in the name of the Lord": these are all the words of Psalms, rendered either literally or in sense.

And how Jesus has the books of the prophets in his possession! As abundantly as the Psalter, he puts the book of the prophet Isaiah to his service. His lamentation over the barren vineyard; his words of the rivers of living water; his prophecy of the signs in the sun, moon, and stars; his indignation at the hypocritical people who approach him only with their mouths and honor him only with their lips; his reference to his miraculous works, that the blind see and the deaf hear; his word: "Heaven and earth shall pass away," and that immediately following, "But my words shall not pass away"; his statement: "They shall all be taught of God"; his friendly invitation, "Whosoever thirsteth, let him come unto me and drink"; his earnest reminder, "My house is a house of prayer"; his sermon text, "The Spirit of the Lord is with me, because he hath anointed me," and his threefold warning against the worm that dieth not, and the fire that is not quenched: all these are taken from Isaiah, that prince among the prophets.

But Jesus also takes into account the writings of the other prophets. In his speech of punishment: "You have destroyed my house.

makes a murderer's pit" and in his warning against the false prophets he lets Jeremiah have his say. When he says, "I am a good shepherd," he indicates the fulfillment of a prophecy of Ezekiel. When he so often calls himself "the Son of man," when he speaks of the resurrection to eternal life, but also to eternal shame and disgrace, and of the abomination of desolation in the holy place, he refers to passages from the book of Daniel. To Hosea he refers when he speaks reproachfully, "I am well pleased with mercy, and not with sacrifice." On the basis of the story of the prophet Jonah he preaches about his future resurrection, and Jonah's missionary sermon in Nineveh he bases one of his most powerful sermons on repentance. When he says, "This man soweth, and another reapeth," and, "A man's enemies shall be his own household," he is adducing passages from the prophet Micah. When he says of his disciples, "Where these shall keep silence, the stones shall cry out," he is using a saying from the prophet Habakkuk. When he announces that his angels will gather out of his kingdom all offenders and those who do wrong, he uses the language of Zephaniah. To the fulfillment of a prophecy of Zechariah he calls his disciples' attention with the words, "I will smite the shepherd, and the sheep of the flock shall be scattered." And when he calls John the Baptist the angel who is to prepare the way before him, and Elijah who is to be future, he thus reproduces two prophecies of Malachi, the last among the prophets.

How mightily, then, did Jesus lead the Scriptures in the short time of his public teaching ministry of about three and a half years! He was a real Bible preacher. The apostles followed in his footsteps. How many Old Testament passages are utilized in Paul's epistles alone! The old Christian church also let its voice resound loudly: "It is written," only that it could still add the writings of the New Testament. Luther then placed the almost forgotten word of Scripture again on a bright lampstand, and the true Lutheran Church - and she almost alone - still stands immovably firm on the foundation of Christ and His apostles: "Es stehet geschrieben." Let us thank God from the bottom of our hearts that we have preachers who in this respect follow in the footsteps of the Saviour, who, in the face of all human sham science and otherwise rational wisdom, stand unyieldingly on the unshakable foundation of the Scriptures of the Old and New Testaments, and use them publicly and especially efficiently and - correctly! Let us thank God that our pastors are true theologians of the Scriptures and Bible preachers!

R. Herrmann.

"Our God is a stronghold."

An echo of the years 1527-1927.

1.

In his hymn of praise, 2 Sam. 22, David exulted, "The LORD is my rock, and my fortress, and my deliverer. God is my refuge, in whom I trust, my shield and horn of my salvation, my protection and my refuge, my Saviour, who helpeth me from iniquity," v. 2. 3. Ps. 91 says, "He that sitteth under the shield of the Most High, and abideth under the shadow of the Almighty.

He saith unto the LORD, My confidence, and my fortress, my God, in whom I trust," v. 1. 2. And in the 31st Psalm David prays, "Be unto me a strong rock and a fortress, that thou mayest help me." V. 3. Often the psalmist speaks of God as his firm, strong fortress, in whom he finds protection, help, security, rest. In the 46th Psalm the word castle is not found. But it is certain that David continues in this Psalm what he usually expresses in the exultation: "The Lord is my rock and my fortress". This psalm was the song of protection and defence of his church. The LORD is praised as our confidence, strength, and help in the greatest trouble. Even in the fall of the mountains, in the heaving of the sea, yea, in the ruin of the world, we need not fear. Because God is with us and helps us, we are safe and invincible, happy and joyful. The Lord overcomes all: nations, kingdoms, armies, weapons. Therefore, we must honor and praise him highly and widely.

That the jubilant song "Ein' feste Burg ist unser Gott" was composed by Luther, and also the melody of this song



The first transcription of the Luther hymn "Ein' feste Burg ist unser Gott".

is no longer disputed by anyone today. Of course, the papists have not lacked attempts to deny Luther both; but these attempts have only served to make Luther's authorship all the more versatile and certain. That Luther based his hymn on the 46th Psalm is also not subject to doubt; this is attested in the oldest hymnals in which it first appeared; Veit Dietrich, Luther's servant in that time, calls it the German 46th Psalm. A comparison of its contents with the words of the Psalms also gives this. There is the same praise of God's power and help, the same description of the rage of the enemies, the same joy in the presence of the Lord's grace, the same triumph over the defeat of the enemies, the same fearless protection against the future.

But what about the time of the song's origin? Did we have a right to celebrate the four hundredth anniversary of this mighty hymn of our church already in 1927? In former times it was assumed that Luther wrote the text and melody during the Diet of Augsburg in 1530, when he was staying at the fortress of Koburg. This assumption came once from the fact that Veit Dietrich, who was with Luther at that time on the Koburg, told later to Dr. Schneller, that Luther

had sung the German 46th Psalm daily during the Reichstag, standing at the window with the lute and looking up to heaven. Then Hieronymus Weller, a friend of Luther, once said that the man of God had made the song at the time when the enemies of the gospel wanted to devour him together with all Christian teachers at the Diet of Augsburg. However, the song is already found in 1529 in a hymnal published in Wittenberg and in another in Augsburg. Therefore, the first assumption has long since been dropped and it has been assumed that the song must have been written in 1529 at the time of the second Diet of Speier, when threatening clouds again rose against the confessors of the Gospel. In recent times, however, the song has been found in a Leipzig reprint of the "Sangbüchlein", which was published by Hans Weiße in Wittenberg in February 1528. Accordingly, we may well assume that Luther's most famous song was composed in the autumn of 1527. For example, Köstlin, Luther's biographer, says: "But from that hardest time, which Luther had to go through until the end of the year 1527, probably the most powerful of his songs, the 'Ein' feste Burg ist unser Gott', emerged." Who, after what has been said about the time of the composition of the song, can feel inclined to contradict the latest investigators? Who can with cogent reasons refute their supposition?

The content of the song also confirms the nullity of this assumption. "Ein' feste Burg ist unser Gott!" how often is this expressed in Luther's letters and writings of 1527. "He helpeth us free out of all trouble!" Did Luther ever experience more external and internal distress and more help than in that year? "The old' evil enemy!" Did Luther ever have to defend himself against him more than he did then? "Great' power and much life!" Did not Luther often complain in 1527 that the whole world was united against him, and that Satan was a thousandfold? "With our power nothing is done!" Did he ever feel his powerlessness more than when he writhed and whimpered in the misery of temptation, and signed his letter, "Christi Lutum" (Excrement)? "It contends for us the right man!" O how exceedingly intimately Luther in his lamentations clung again and again to the only Helper! "And if the world were full of devils!" How often does he use similar expressions in this year, when everything was rushing at him from all sides! "So let us not fear so much!" What courage the noble singer showed in 1527 against the King of England and in the midst of the plague! "A little word may fell him!" "The word they shall let stand!" Let us think of the mighty Scripture which occupied him so much in that year: "That the words of Christ: 'That the words of Christ, 'This is my body,' Stand firm against the spirits of the host." "And have no thanks!" What holy defiance lies in this declaration; how reminiscent of the repudiation of the English king and of the stiff-necked papists in general! "Take they body, goods, honour, child, and wife!" Who, at these words, must not think of the noble blood-witnesses of 1527, for example, Kaiser and Winkler, and of the letters of consolation which Luther addressed to the Christians in Bavaria and in Halle? "Surely the kingdom must remain with us!" How did the Lord, in the year 1527 of all years, put to shame Pope and Emperor and other enemies! When Emperor Charles V captured Pope Clement VII in 1527 and conquered Rome, someone said, "The Emperor has put all arithmetic to shame." "Why?" "He has proved," was the reply, "that 5 [Charles the Fifth] is more than 7 [Clemens the Seventh]." But as 1, the one HErr, who is called JESus Christ, and HErr Zebaoth, beside whom is no other God, is also more than 5 and 7 together, as he also keeps the field against twelve and more legions, and all the

Their arithmetic is put to shame, even when they reckon that they have taken everything, when body and wife, goods and children are stolen, this is expressed in the final words:

Take their inheritance, their goods, their honour, their children,
and their wives: let them go, they have no profit; the kingdom
must remain with us.

If one wants to object to this explanation that one could trace this Luther song back to all other years of the poet's life in such a way, because he always sought and found his stronghold in God, then let us answer with the counter-question: But where in Luther's life can we find a year, be it 1521, 1529, or 1530, to which the content of our song fits better than - after all that we have heard - 1527? where a year whose events would find a clearer echo in this song of comfort and joy? (Compare the Synodal Report of the Northern Illinois District of 1927.) Or will it perhaps even be objected that it was not possible that Luther, in the very year in which his soul lay in the dust as never before, and felt the stake in the flesh and the satanic blows of the fist as scarcely ever before or since, could have risen to such a song of faith and heroism, or that this was very improbable? Let us only recall a few sayings and examples: "When thou art troubled, they seek thee; when thou chastenest them, they cry out in fear," Isa. 26:16. David's heroic psalms come from the time of his distress and trial. Paul's prayer becomes a supplication, a hot wrestling with God, the more Satan's. Fisticuffs torment him. Jacob becomes an Israel, a God-conqueror, in hard struggle. And whence comes the song of praise, though apocryphal, yet so glorious, of the three pious men? Not from the pleasure garden, but from the furnace of fire. Such songs as Luther's "Ein' feste Burg ist unser Gott," Gerhardt's "Ist Gott für mich, so trete gleich alles Wider mich," or "Schwing dich auf zu deinem Gott, du betrübte Seele," are indeed born heroic songs, healthy, strong children of faith, but they cannot be born without the most violent travail.

The greater the cross, the stronger the faith;
The palm tree grows with the load;
The sweetness pours from the grape, When you have pressed it
well. In cross and sorrow our courage grows Like pearls in a salted
tide.

So we will not make a mistake if we set the jubilee of our song in the year 1927. M. W.

From the mission and for the mission.

China through the lens of a newly arrived missionary.

We are pleased to bring the following report from one of our last missionary candidates who went to China in the fall of 1926 and wrote this article some time after his arrival there. Our readers know from our church bulletins and from the daily and weekly newspapers that the situation in China has become very unfavorable for our mission because of the war. We now let the letter follow:

We had long longed to see China at last, the country of which they tell such strange tales; where man can eat nothing but rice all the time; where rats and mice have a

delicacy; where little girls are killed; where it is said: Whoever escapes the soldiers, the tiger eats him, and whoever escapes the tiger, the robbers catch him, and whoever escapes the robbers, he is cruelly executed in the name (palace, namely in the court) of an unjust mandarin (state official)!

It was not like that. But there was much to see that seemed strange to us and was most interesting to the newcomer. When a missionary fresh from the St. Louis Seminary comes to pagan China, he, like all others, opens his eyes wide to all that is new; but his main interest is religion, or rather the superstition of the people, which he is to tear out of the hearts of the blind pagans with God's Word and bring them to faith in their Saviour.

In many respects the conditions in China resemble those in the Near East, especially in the Holy Land. The rice straw is laid on the threshing floor outside, the ox is harnessed to a stone roller and threshes, similar to the children of Israel.



Guanyin, the Chinese goddess of mercy.

have made. We climbed up to the balcony of a house that serves as a Lutheran chapel and were able to transport ourselves to Palestine. We walked the narrow streets, often along a wall, and were reminded of the image of the Wailing Wall in Jerusalem. From the wells in the countryside, people draw water with buckets. The donkey and the ox are the beasts of burden as in the land of Canaan.

China as a country has three religions, but they are not strictly separated. The main religion is Buddhism, which is said to be the closest to Christianity. But China is a miserable proof of the value of the same.

Buddhism, the Catholicism of the East, is very similar to the Roman Church, but much older than it. Here there are monks and nuns, it is claimed that there is a purgatory, and people pray for the dead and to them. Priests must mediate between God and man. Great buildings are performed out of the poverty of the people. The Chinese mainly worship and especially love a female goddess, the Goddess of Mercy. Catholics pray to the Mother Mary.

We paid a visit to a Buddhist temple in Hankow. The priests were quite friendly and even allowed themselves to be photographed with us, but the picture was not pretty. The main idol here is a man from the T'ung dynasty, as they themselves admit. In another wing of the temple was also the Goddess of Mercy, whom the women ask especially for children. But she did not look so mild. Buddhism today is undergoing a kind of reformation as a result of the progress of Christianity. People also want to do good works. Buddhism is a religion of works. A sign of this is the Buddhist Benevolent Association, which maintains this temple; next to it is a spacious hospital, not exemplary, but very good by local standards, also an industrial school for boys and an orphanage.

Superstition is the religion of the Chinese. Especially Taoism (another Chinese religion) has brought so many spirits into existence that a person does not dare to be afraid of spirits. And the third religion is Confucianism.

A Chinese Dante has surpassed him, and has pictured his ghastly thoughts. The temple of hell is supposed to show the Chinese the torments of purgatory and damnation. Devils with large three-pronged forks stand at every possible corner, and when the tormented person wants to escape the torment, he is quickly chased back into it. Here wretches are writhing in boiling oil; there they are swimming about in boiling water. Here one is tied by the hair to a stake, while a devil works him with his raw fist. Still another has cuts all over his body. There one is tied down and has to watch his guts being pulled out of his body. Still another has his head stuck in the upper millstone, and is turned on the lower one, so that the blood trickles out between the two stones. This temple, as I have said, is little kept in order, and is therefore little visited. But whoever of the poor heathen looks at these torments and takes them to heart, how can he still have a happy day on earth? He knows nothing of Jesus, who endured the torments of hell for him.

into consideration. These three keep the Chinaman, who has not hardened himself against them, in constant fear. Spirits are in the air and in the water, on the mountains and in the valleys, and the plain is also peopled with them. To make them favourable or to keep them away, one builds pagodas, tall towers with nand roofs on each floor. They also seek to frighten away the spirits by making noise. Every village has idol temples, and every temple has many idols, which are worshipped in one place and badly neglected in another. The aforementioned Buddhist temple was in very good condition, was clean, and the idols were gilded. The temple of Hell, which we saw a few days after, was full of dust and



Chinese Pagodas.

In the middle the crumbling pagoda in Kuling, the mountain home of our China missionaries.

filth. This superstition and idolatry is by no means confined to the lower classes of the people. A progressive-minded governor of the province of Hupeh, in which our missionaries have mainly worked up to now, saw in the ridge of the hill, which divides the capital Wuchang into two parts, an evil for the traffic, which was indeed the case. He set about cutting down the middle of this hill and thus procuring a passage. This was done, as indeed almost all work here is, by human hands (man-power). It took a lot of time, a lot of effort, a lot of money. At last it was finished, and the governor could be justly proud of his work. Then he gets an ulcer in his neck. What do you think it means? He consults the priests and soothsayers. They told him that the dragon in the hill wanted to take revenge on him because his neck had been broken by the digging. The man quickly had the earth put back where it had been, and when the hill had its back again, the ulcer on the governor's neck was also healed! The hill is still there, but it is now pierced at the bottom.

In one of his works, the Italian poet Dante put on paper the torments of hell as he imagined them.

What are our missionaries doing to bring light into this darkness? The new missionary cannot yet report much about this. The town of Hankow, which has been mentioned so much in the newspapers lately, is our main station. Here we have seven chapels in connection with our schools. These were served in part by evangelists who had gone through our seminary here. There were over 500 children in the schools being taught God's Word. We had a girls' school here, which had about 15 students who will later become teachers or at least good mothers. The boys' school, the preparatory school for the seminary, had about 40 pupils, most of whom still have a long study ahead of them before they can be released into the preaching ministry. School education is so neglected in China. To care for one of these pupils for a year costs about P50. The missionaries had their hands full for lack of help, and can almost only hold what they have won, and not conquer much. In Hankow alone there would be over enough for us all to do. And now the terrible war has brought this missionary work almost to a standstill.

China is a country rich in natural resources, welfare

even richer than America. But it does not make use of this wealth in coal, iron, etc., and remains poor. China could, of course, make use of electricity and modern machinery, but she does not want to know much about it; she is too attached to the old. China could embrace the salvation that has come through Christ, but it is so little preached to her, and even less preached correctly, that the people are lost in superstition and sin, and are eternally corrupt.

During my first voyage on the Yangtze River, I read in the September number of the "Mission Dove" the reprint of Wyneken's appeal to the Lutherans of Germany to send preachers to America. The closing words could also have been written in the interest of the mission in China and India. May I put them here? Many more disciples and virgins are needed in these fields of work. Wyneken wrote: "I ask you for Christ's sake, lend a hand, meet together without delay! Do not deliberate long! Make haste, make haste! It is a matter of saving immortal souls!" Martin P. Simon.

To the ecclesiastical chronicle.

From our Synod.

"Hold fast the example of the wholesome words which thou hast heard of me." This is an admonition which the apostle Paul addressed to his disciple Timothy, 2 Tim. 1, 13. But it is an admonition which also applies to us and which we are to follow until the Last Day. and we are also to hold fast to the right example of the words and expressions of Holy Scripture and not to use new, self-chosen, perhaps even wrong expressions and words when we speak of spiritual things. This happens more and more, not with bad intentions, but out of carelessness and thoughtlessness, under the influence of the Reformed churches surrounding us and their printed matter. Especially in the announcements which are often issued by our churches and their pastors in order to invite others to their church, expressions are sometimes found which originate from Calvinistic and enthusiastic use of language. Thus we have now more than once seen advertisements in which a church announces that it will hold a soul-saving week of services ("soul-saving week," "saving the unsaved"). We have before us one of our little sheets in which such phrases are found. Sermons are often advertised in a somewhat puffery way as soul-stirring sermons, just as the revivalists do. And so there are many other modern religious phrases that we must in all seriousness guard against, which eventually lead to false teaching.

The souls are saved and redeemed by Christ's precious blood; also the souls of the finally lost are bought by Christ, 2 Petr. 2, 1; we can only bring them the word, we can only win them for Christ and His kingdom by our preaching of the word (win the souls). The command of the Saviour is always, "Preach the gospel," Mark. 16:15; "What I tell you in darkness, speak in the light; and what you hear in the ear, preach on the housetops," Matt. 10:27; and his apostle Paul tells his disciple, the young preacher Timothy, "Preach the word," 2 Tim. 4:2, and elsewhere exclaims, "Whosoever shall call upon the name of the Lord shall be saved. But how shall they call on him in whom they believe not? But how shall they believe, of whom they have heard nothing? But how shall they hear without a preacher? But how shall they preach, when they have

shall not be sent? As it is written, How beautiful are the feet of them that preach peace, that preach good! But they are not all obedient to the gospel. For Isaias saith, Lord, who believeth our preaching?" Rom. 10, 13-16. The Scriptures do not speak in this way, as today, under the influence of Reformed sectarianism and revivalists, many speak out of carelessness and imprudence in advertisements, newspapers and announcements. All "publicity" in this matter must also correspond to the model of wholesome teaching.

We consider one of the greatest dangers threatening our church to be the Reformed spirit, which, by setting aside the sound, good literature of our church and educating oneself in Reformed writings and papers, is frequently manifesting itself in the publicity of our church. Our Texas District, as we see from its recent report, at its last meeting, laid down good guidelines for such activity, including the following: 1. To give publicity in a manner consistent with the dignity and character of the church; 2. To emphasize especially the doctrinal points which are of interest to our church. 2. To emphasize especially the doctrinal points, especially the fundamental doctrines of Christianity, to direct all publications to the attainment of the great end, to instruct sinners unto salvation through faith in Christ Jesus, and to keep away all things that do not directly or indirectly serve this end; 3. To take all possible precautions for publications, that they may not appear in a glorious, perverted, or offensive manner, to the prejudice of the cause.

This find the proper principles for a News Bureau and for a Press Committee.

L. F.

"She-Erith Israel." This is the name of the leaflet in Jewish language, which is published in the interest of our mission to the Jews. The first issue, which is shown here in the picture, was published last year. Recently the second number has appeared. The whole sheet, printed closely in Hebrew letters on sixteen pages, could be called a small "Lehre und Wehre" (Teaching and Refuting). The first article of this number contains an excerpt from a sermon preached at the great

No. 1

SCHE-ERITH ISROEL

שארית ישראל

א צייט-שריפט פאר בני ישראל

צו בעלעזערונג און פערמיידונג עניני האמונה ודת

ארויסגעגעבן פון רעז. ג. פריעדמאן

פסח זכרד יאר סבון פתח תהלים ק"ט, קל.

New York, January. 1927. מאנדרוק פערבאטען. ניו יארק, שבט, שנת תרפ"ז

Jewish Day of Atonement (Yom Kippur). In the second article the false contradictions that the Jews find in the New Testament concerning the descent of our Savior are explained and it is clearly proven from the Scriptures of the Old and New Testament that our Lord and Savior is a true son of David according to the law of Moses. The third article is based on Jer. 6:16 and refutes the false teaching of the Jewish rabbis about the origin of tradition.

This missionary bulletin is intended first of all for the city in which we are doing missionary work for the Jews, that is, New York, where our missionary to the Jews, Nathanael Friedmann, 833 Jennings St., Bronx, New York, has been tirelessly working for many years among his

Volksgenossen labored under much opprobrium, mortification, and persecution. New York, as is well known, is the largest Jewish city in the world; it has a Jewish population of nearly two million. But in other large cities of our country, too, many Jews often live closely together in special districts, and in such cities one could serve the blinded Jews with the saving Gospel if one would distribute this leaflet among them. It can be obtained from our missionary to the Jews at cost, 100 copies for \$5. If more than 3,000 copies could be printed at one time, the price would be considerably less. L. F.

The Lutheran Deaconess Society held its annual meeting at P. F. H. Eggers' congregation at Watertown, Wis. on the 8th of November last. Members of the society had joined from various states.

Superintendent B. Poch gave a brief review of the history and present condition of the Society. During the past year fourteen deaconess students have completed their course. Twenty-four deaconesses are now engaged in blessed work under the direction and supervision of the Deaconess Society. It is testified by people who have judgment in these matters, that our deaconesses are rendering valuable service in various fields of work in the church'. Four deaconesses are at work in our heathen mission in the East Indies, three are working in the Indian mission of our sister synod of Wisconsin in Arizona, one in our own Indian mission at Gresham, Wis, two are aides in the city mission, two are congregational deaconesses, three work as matrons in homes for the aged, one is a teacher in our Bethesda Home at Watertown, Wis., four are in position in the Lutheran Hospital at Beaver Dam, Wis., two in the Addison Industrial School, one in the sanitarium at Hot Springs, S. Dak., and one in the children's home at Fort Dodge, Iowa. Fourteen requests for deaconesses cannot be granted at present. Unfortunately, the report of the treasurer of the society showed a decrease in the receipts. But it is hoped that more members will be obtained for the Society, especially as the Synodical Conference has decided to recommend to the Synods that congregations be encouraged to support the Society in its noble work.

Some women's associations have shown great interest in this work and have strongly supported it. May others be encouraged by their example to help as well!

P. Ph. Wambsganß was re-elected President of the Society.

May JEsus Christ our Saviour, who gave himself for us, purify unto himself a people for a possession, diligent to good works! Wm. T. Naumann.

Domestic.

Jesus and Socialism. Again and again attempts are made to portray our highly praised Saviour as a socialist, even as the actual founder of socialism, namely, inasmuch as he loved men and gave them the commandment of love. Against this, one writer rightly writes: "Nothing seems to me to be more wrong than this. It is an essential part of socialism that it is convinced that men are oppressed, that injustice is done to them, and that this injustice must be remedied. But nowhere in the Gospels or in the New Testament Epistles is there a word that points to anything of the kind. Almost always the first word that Jesus says to the people who come to him or to whom he goes is: "Your sins are forgiven you.

protect them against it, but on the contrary he is of the opinion that these people have done wrong. Certainly, one cannot praise highly enough the mercy which he has shown and demonstrated to men. But it must be kept free from all the softness with which we are so fond of associating it. It is instead associated with an unheard-of harshness, namely, inasmuch as JEsus holds man responsible for all his doings."

It is important that this be pointed out. To be sure, our Savior met sinners with unspeakable mercy. But the same Saviour who cried out to penitent sinners, "Your sins are forgiven you," also said to the Pharisees, "If you do not believe that I am He, you will die in your sins," John 8:24. In short, the preacher of salvation was also the strictest preacher of the law; but both in his preaching of salvation and in his preaching of the law, his love for the Saviour was revealed.

Whoever wants to link Jesus with socialism understands neither the Gospel nor socialism. Also the first Christian church was not socialistic, but the amazing generosity of which we are told in Acts 2, 44 was a fruit of true faith in Christ. 2, 44, was a fruit of true faith in Christ. J. T. M.

Religion and Radio. In America there are at present about seven hundred broadcasting stations, a large number of which are either wholly or partly in the hands of religious associations. Of the others, many include some form of worship in their programming. These find joyful approval in wide circles. Countless letters testify that many listen eagerly to these religious performances. The church attendance, as is testified, has not been impaired; in some cases it has even increased. In numerous letters, requests for pastoral advice have also been expressed, and voluntary donations of money are also reported.

This is how a newspaper reports on the influence of radio on the religious life of our people. Our own broadcasting station KFUEO, as far as it is heard, can confirm the above Report confirm; one has not grown tired of their performances on the whole.

But we cannot close this article without issuing a warning. The devil has always made use of all the inventions that God has granted to mankind for His glory, including radio. Many speeches and sermons that go out into the world over the radio spread the worst false doctrine and turn men's hearts away from the gospel. For example, what the much-named Dr. Parkes Cadman of New York preaches to the people is nothing but deception. Such broadcasting stations are not to be supported; nor should Christians turn to them for counsel. In general, preaching by broadcasting cannot take the place of the preaching ministry; to him who belongs to a Christian congregation, his pastor is and remains the right pastor and counselor. This is not to be forgotten. J. T. M.

Revivalist. For seven weeks the well-known revivalist "Billy" Sunday, a former baseball player, wants to stay in St. Louis in order to bring about a great "conversion" here. With all the means of his puffery he attracts the people; the daily press puts its columns at his disposal; the sectarian churches have agreed to support him with all their strength and bring him as many visitors as possible.

Sunday, the "revivalist," is so well known throughout the country that there is no need to discuss his way of preaching.

expressions and phrases, into which he then mixes a little truth here and there. But apart from this, all his revivalism is also to be condemned according to Scripture. Sunday wants to take sin out of the world; but what sin and grace actually are, he does not know or say. He trains up Pharisees, but not penitent, believing Christians, advanced in knowledge. Of revivalists like Sunday, the Scripture says, "I sent not the prophets, neither did they run," Jer. 23:21.

J. T. M.

An invaluable service. The American Bible Society has been rendering an invaluable service to the blind in the United States for ninety-one years by making the Bible available to them in Braille. To this end it provides countless blind persons in South America, Asia, and Africa, and especially in Japan, with Bibles published in eighteen native languages and various genres of Braille.

The great love which our Saviour showed to the blind during his life on earth must always stimulate us to take up with zeal and delight also the mission among the blind, upon whom God has bestowed his glorious blessing.

J. T. M.

How false prophets work. The Lutheran Church Gazette writes: How the well-known false prophetess, Aimee Semple McPherson, of Los Angeles, Cal. manages to lure thousands and thousands year in and year out to her "Angelus Temple," is reported by *Harper's Magazine* in a of the last numbers. Every Sunday, massive crowds storm the gates of the temple and stand their feet off in hopes of gaining entry. Aimee McPherson is one of the greatest stage performers of our time. Her "Evening Service" is a veritable vaudeville program; it offers something new every week and is full of surprises for the curious who crowd through the entrances. Everyone readily admits that here one finds the best entertainment in the whole city.

Aimee McPherson baptizes by immersion every Thursday night. This ceremony is also hyped up into a grand spectacle. The curtain rises on a beautiful landscape with palm trees, flowers and lovely lawn benches. A trickle of water splashes in the middle of the stage. Fifty to a hundred baptized persons in white dresses march on to the stage, where they are received by Mrs. McPherson and a male assistant, standing in the water, and submerged two at a time, and as many as five at a time. Throughout the action the stage is fairy-lighted by alternating colored lights. Every Saturday evening healings of the sick are performed on the open stage, always with splendid acting effect. And so it goes on, every evening something new, and the beguiled humanity cannot get enough of it. Many a poor soul is seduced, and the prophetess will finally be able to retire into private life as a millionaire, as her assessors claim.

The Savior also meant Aimee McPherson when He warned His disciples and us with the words: "False Christs and false prophets shall arise, and shall show great signs and wonders, to deceive into error (where it is possible) even the elect", Matth. 24, 24.

J. T. M.

Praying for the dead. Even among Protestants in certain sectarian circles, for example, among the Episcopalians, the prayer for the dead is found, which among Catholics is actually the center of the service of the martyrs. According to Roman doctrine, the poor souls in Purgatory must pay off the temporal punishments for their sins by longer or shorter torments, and may be

will not enter into blessedness until all transgressions have been paid off. This teaching is based on the pagan doctrine, which the Scriptures so earnestly condemn, that man can earn heaven at least in part by his good works. Therefore, when Protestants today are zealous for prayer for the dead, as has been done again especially recently, they are proving that they have become Roman and pagan in this matter. God's Word gives us neither command nor promise for such intercession, nor does it offer us a single example where believers have prayed for the dead. Praying for the dead can only be done by the person who has rejected the central doctrine of Scripture of blessedness by grace alone through faith. It is a grieving sign when Protestants return to intercession for the dead.

J. T. M.

Disdain for human life. Terrible figures it was that were presented some time ago at the twenty-fifth annual meeting of the American Ronck Lnilcksr's Association. There a report indicated that in the five years from 1922 to 1927 no less than 30,000 school children under thirteen years of age had been killed on the roads, chiefly by motor cars. A total of 3,000,000 accidents occurred during this period, resulting in the deaths of one hundred thousand persons. The director of the above association, Charles M. Upham, stated that most of these accidents could have been prevented.

The terrible indifference to the value of human life, which is so evident in our time, is also a consequence of contempt for the Word of God. Where the conscience is not continually sharpened by God's Word, it becomes dulled, and the man who does not love God does not love his neighbor. Laws will not mend our race; if the gospel is no longer heard, we are headed for the wrath of God.

J. T. M.

Abroad.

The Miracle of Konnersreuth. The news of the so-called "Miracle of Konnersreuth" also reached our country through the daily press. A Catholic peasant girl named Therese Neumann regularly falls into rapture-like states on Fridays. In a state of rapture of consciousness, she feels the torment that Christ might have felt in the various stages of his suffering. On her body the five wound marks of Christ have formed, so-called stigmatizations. Blood pours from the side wound on Friday, and blood also trickles down her face. The girl has had no food for months, receiving only "communion" daily. One might be tempted to think the whole thing a fraud if it were not witnessed as truth by so many. The Roman Catholic Church is taking a wait-and-see attitude toward the strange phenomenon; it wants it to be thoroughly investigated and scientifically tested.

So much for the report that the "Ev.-Luth. Freikirche" brings about it. The paper rightly goes on to write: "How are we Lutherans to judge this matter? In the Roman Church many 'miracles' are said to have been performed by saints or through their remains (relics). What are we to make of this? Many of these alleged miracles will probably be nothing more than hoaxes and frauds. Some are certainly to be explained in a natural way; they arise from the imagination of a morbidly excited man. But it is also possible that, through the influence of the devil, all kinds of strange things have occurred, and are still occurring, which cannot be explained in a natural way. The old evil enemy brings all kinds of

He also tries to strengthen the power of the papacy by such "miracles". That we do not go too far with this assertion, we can see from the 2nd chapter of the 2nd Epistle to the Thessalonians. There the Antichrist is prophesied. He is described as a wicked man who "exalts himself above all that is called God or worship, so that he sits down in the temple of God as a god and pretends to be God". The Lord will reveal this wicked man and kill him with the spirit of his mouth. An end will be made with him, however, only by the appearance of his future on the Last Day. As a characteristic of the Antichrist, 2 Thess. 2, 9 just this is stated: "Which future happens after the effect of Satan with all kinds of lying powers and signs and wonders." J. T. M.

Struggle and Victory. The Christian Apologist writes: "Official Russia continues to fight Christianity. For example, St. Isaac's Cathedral in St. Petersburg (Leningrad) was recently turned into a museum, 'in order to meet the Soviet workers' need for museums with this, the largest cathedral in St. Petersburg,' as the resolution says. But it is no use; Christianity is growing stronger. The "Moscow Truth" reports with bitterness that church councils are being formed everywhere among the people; in the Soviet region there are already 30,000. Even more, the workers are now building churches for themselves. Seven thousand workers of the "Communist Vanguard" factory in the Vladimir administrative district have built one with their own funds. The workers of the Red October factory in the Penza administrative district have done the same, although only two thousand workers are employed there."

Christianity, as far as it is really biblical Christianity, is a power against which the gates of hell cannot prevail; because the gospel is a power of God, Rom. 1, 16. Therefore let us not be ashamed of the gospel! The situation is different, however, with the kind of "Christianity" that is spreading in our country, especially in sectarian circles - a Christianity without Christ, the God-human Redeemer, who through His death reconciled the world to God. Churches in which such Christianity is preached should, however, be turned into museums or used for other purposes. Then at least they would serve humanity, while now they lead souls to perdition. J. T. M.

The Bible in Italy. In spite of the many difficulties that were put in its way, the Bible nevertheless prevailed in Italy. At a Bible Congress in Milan it was decided to admit the Book of Books into the schools and to explain it in Italian in the churches. The special Vatican bulletin reports that, under the direction of priests appointed by the bishop, groups can be formed for the study of the Gospel. However, the associations dealing with the Word of the Lord are "absolutely forbidden to discuss, to express doubts, and to allow criticism." The fierce opposition which has been encountered in certain quarters to the circulation of the Bible is precisely for its dissemination; monthly sales have risen to 23, 714 copies. J. T. M.

The Indian Mosque in Berlin. In September 1924 the foundation stone of a mosque, a Mohammedan house of prayer, was laid in Wilmersdorf-Berlin. At that time this event was trumpeted by the press all over the world as something great and amazing. But construction was slow to develop, and now building activity has ceased altogether. The dome, which is over seventy feet high, and one of the two prayer towers are almost finished; but the other has remained in the shell. The unfinished prayer tower (minaret) is slowly going

toward its collapse if something is not done soon to complete it. In 1926 only about three thousand dollars were received from India for this construction.

The paper, "The Evangelical Mission," makes the remark on this subject, "Apparently, after all, it is not so easy to get India interested in working in the countries of the West." The reason for this is obvious. No religion invented by men has in itself power for mission. In its time Mohammedanism spread not by mission but by the sword. However, the devil is bent on spreading false doctrine, but inner missionary power has no false religion. Only Christianity, the only true religion, moves to zealous, continuing mission, and that by the Holy Spirit, who is powerful in the word of truth. J. T. M.

The languages of the world. Research has shown that there are about a thousand languages spoken on earth, not counting the individual dialects. The most widely spoken language is Chinese, which serves as a means of communication for 435 million people. It is followed at a far distance by the Indian language, which is used by 230 million people. However, Chinese and Indian again break down into individual language groups that differ greatly from one another. The English language is used by about 165 million people, the German by 91 million, the Spanish by 80, the Russian by 70, the French by 45, the Italian by 41 and the Ukrainian by 35 million. The Bible has been translated into 835 languages, making it the most widely read book in the world. In Japan, German is considered a scholarly language and is the professional language of Japanese doctors. German is also the language of instruction at the Jewish University in Jerusalem, as it is the language of congress at meetings of international Jewry.

The German language must remain dear to us Lutherans, especially because of the many writings brought to us by Luther's church reformation, all of which can never be translated into English. What splendid treasures do not lie before us in sermons, hymns, and learned treatises! Even the fathers of our Synod, who used German, have given us true 'gold treasures' of wonderful writings and books.

These diligently to read, we must not weary

J.T.M.

Old ways and new ways.

left behind.
Become.

A large mission district.

The synodal convention of the Minnesota District in St. Paul, which I attended from June 22 to 29 last year, brought me to a district which for many years was the largest missionary district in the synod, and even now, after it has become considerably smaller through repeated branching off, still bears a distinct missionary character. This became quite evident in the historical review that District President H. Meyer gave in his speech to the Synod, which was rich in content. These historical facts are worth being refreshed and brought to the attention of the present generation.

The year was 1856, nine years after the founding of our Synod, and two years after its division into four districts, when a pastor of our Synod made the first missionary journey to what was then the Territory of Minnesota, in the fullest sense of the word a part of the "wild west." The purpose of the trip, made on behalf of what was then the Northern District, was to establish, where possible, an Indian mission among the Chippewas in Minnesota, and at the same time to establish the

deltelt on 32 pages the question: "How do we educate our Christians to love activity?" - The report of the Western District is also bilingual; the German paper by D. F. Pieper shows in 20 pages "The Power of the Gospel in Relation to Gifts for God's Kingdom." - The Northern Nebraska District has had two complete reports printed, one in German and one in English. The German report contains 26 pages of Fr. E. Gehrke's paper, "Our Position on the Holy Scriptures According to Their Nature and Origin." The English report brings the English paper by P. J. Holstein: "What a Lutheran Christian Should Know about Synod," on 26 pages. But the German report also gives a brief summary of the English paper, and the English report gives a brief summary of the German paper. This is surely the nicest way; for thus everyone gets everything that has been discussed from the District Synod in the language which he understands better and therefore prefers. In the reports, which we have called double-language, the business is usually presented in English, the prefidial address and other things in German. - All is good, interesting, instructive reading material. L. F.

Kirchliches Jahrbuch für die evangelischen Landeskirchen Deutschlands.

A book of aids to the study of the church in the present day. Edited by D. J. Schneider. C. Bertelsmann, Gütersloh. 662 pages 6X9, bound in cloth with cover and spine titles. Price: L4. 20.

This is once again the unique, valuable church yearbook, which is now already in its 54th year, has become more and more comprehensive in these many years, and remains a valuable reference work for all those who often find themselves in the situation of having to inform themselves about church conditions and phenomena of the present. We again emphasize that the whole point of view of this work is that of the Protestant Regional Churches of Germany, and that in many ecclesiastical questions we take a quite different standpoint. But the main thing in this Yearbook is not the ecclesiastical judgments and theological discussions, but the statistical and historical data. The present volume is divided into fourteen chapters, some of which were written by D. Schneider himself, others by recognized co-workers. These chapters deal especially with the Inner Mission in the German sense of the word, the mission to the Gentiles, the mission to the Jews, and the various departments of church statistics. Especially valuable for foreigners is the chapter on the Protestant foreign countries in Europe itself, but then also in Asia and America, especially South America. Then there is also a chapter on the ecclesiastical situation of the time, the relationship between church and school, and the information on the ecclesiastical officials in the various countries of Germany, and finally the Totenschau, a register of the outstanding ecclesiastical persons who died in the course of the year. L. F.

The Lutheran World Almanac and Encyclopedia. 1927-1928.

Compiled by O. M. Norlie and G. L. Kieffer. Published and copyrighted by the National Lutheran Council, New York, N.Y. 288 pages 6Z4X9, bound in cloth with cover and spine titles. Price: H2.00. To be obtained from Concordia Publishing House, St. Louis, Mo.

This is the American side piece, that I say so, to Schneider's yearbook, which is indicated in the foregoing. It is limited to the Lutheran Church, but gives an overview of the Lutheran Church in the whole world, mainly, of course, in America. Naturally, the United Lutheran Church is especially considered in it; but in the lists, tables, statistical data, etc., it is so rich, and is compiled with such great diligence, that it is a valuable work of reference for anyone who wishes to keep abreast of the American Lutheran Church. I personally cannot do well without this work. Now this time ^very particularly still the history and meaning of Luther's Small Catechism is treated in an article by Prof. D. M. Reu, which fills twenty closely printed pages and is of important value historically. We cannot in this brief advertisement mention all the things found in this Yearbook, but emphasize that, according to the calendar, out of fifteen pages no less than sixty-five pages are filled with articles and surveys. Pages 81 to 288 then offer the addresses of all Lutheran pastors, the localities where Lutheran congregations or preaching places are found, always stating to which synod they belong, and the many kinds of statistical data. L. F.

Was Peter Ever in Rome? By William Dallmann. Northwestern Publishing House, Milwaukee, Wis. 11 pp. 3^X5^A. Price 5 Cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

This little writing compiles well the reasons which move the author to suppose that the apostle Peter was never in Rome; and these reasons are all worthy of attention. But it must also be said that other scholars are convinced that, on the basis of old news, Peter did, however, stay in Rome towards the end of his life. This, of course, is far from admitting the gross Papist error, that Peter was twenty-five years in Rome, and was the first bishop or pope of the Roman church. This is Against Scripture and Against History. L. F.

News about the community chronicle.

Ordinations and introductions.

(Executed in the discharge of the district prefects concerned.) Ordained:

On the 2nd of Sonnt, n. Epiph.: Kand. O. R a u s c h e l b a c h at Trinity Church, Utica, Mich. assisted by kP. L. Wißmüller, W. Junke, T. Wuggazer, G. Sebald, Chas. Beyerlein, O. Frincke, H. Riethmeier, G. Hildner, O. Rieß, A. Krentz, E. A. Bernthal and M. Wuggazer by A. Wuggazer.

Ordained and inducted:

On the Feast of the Epiphany, Kand. W. M. H e y n e in the congregation at Thawville, Ill, by P. Chr. Bräunig.

Introduced:

Pastors:

On the 1st Sunday, n. Epiph.: P. B. F. B e h r e n d s in Bethany Parish at Fort Saskatchewan, Alta. can., assisted by P. M. W. Riedel. - P. G. A. Oben House in Immanuel Parish at Clifton, Tex. assisted by P. A. W. Bartling from P. W. H. Bewie. - P. W. Pennekamp in Zion parish at Independent?, Kans. assisted by P. A. B. Senne. - P. C. L. Nutz in the Lount Oulvar^ church at Chicago, Ill, assisted by P. Schleef, B. H. Hemmeter, and G. Luecke, by P. H. C. Steinhoff. - P. C. A. N o f f k e in St. John's parish at Wilcox, Nebr. by P. M. W. Tiemann.

January 11: Rev. H. D. Mensing as city missionary in St. Martin's parish at Baltimore, Md. by Rev. E. F. Engelbert.

On the 2nd Sunday, n. Epiph.: P. A. W. B a r t l i n g in the Immanuel parish at Mercedes, Tex. assisted by P. A. Arndt. - P. E. T. Blau in the Concordia parish at Midlothian, Ill, assisted by E. Hieber, R. Reinke, Art. Brauer, F. Treskow, L. Schwartzkops, and Hy. F. Meyer, by P. Paul Rösener. - Prof. M. H. Coyner at Concordia College, Springfield, Ill, assisted by Principal H. A. Klein and P. W. Hohenstein of P. Schulz. - R. W. Huebsch at St. Mark's parish at West Henrietta, N. P., assisted by C. A. Behnke and Wm. Oldach by D. H. B. Hemmeter. - P. H. L u k e r at Christ parish at Augusto, Mo. by P. F. Niedner.

L. Teacher:

On the 1st of Sonnt, n. Epiph. teacher A. L. Wendt in the 6raos congregation at Chicago, Ill, assisted by P. G. Luecke of P. A. Jarus.

Teacher M. E. R a b e in St. John's parish at Portage, Wis. by P. W. Uffenbeck.

Groundbreaking.

On the 2nd of Sunday, A.D. Epiphany, St. Paul's parish at Kingston, N. P. (Rev. C. A. Romoser), laid the foundation stone of a new church.

Initiations.

Dedicated to the service of God were:

Churches: On 22 Sonnt, n. Trin. 1927: St. Matthew's Church at Deerbrook, Wis. (P. M. A. Schneider). - On the 4th Sunday, Advent: the Reässiuvr Church at West Palm Beach, Fla. (P. R. L. Lail).

Organ: On Thanksgiving Day: The Organ of St. Martin's Parish at Belle Plaine, Wis. (k. J. F. Potratz). - On the 4th Sunday, Adv.: The organ of St. Andrew's Parish at Van Horn, Iowa (P. Wm. Ullerich). _____

Advertisements and notices.

Conference displays.

The one-day conference of St. Louis and vicinity will meet, w. G., on the 1st of February at the Loneoräig, kublisüinA Rouso.

E. J. H. Düver, Secr.

The Mixed Pastoral Conference of the T'roin Orties and vicinity will hold, w. G., on Feb. 14 and 15, will hold its annual meeting, on the ground floor of Trinity Church (P. A. Haase) at St. Paul, Minn. Opening service at 10 o'clock in the morning. All pastors and professors within a wide radius of the Twin Cities desire to attend this conference. Work: Seven sermon outlines for the Passion season: R. Av6-Lallemant. Essence and use of a middle thing: Edwin Sauer. Sermon on criticism: W. Walther. Other important matters will be brought up. Confessional address: J. Dysterheft.

Heinrich Albrecht, Secr.

The Northern Pastoral Conference of the N o r d - J l i n o i s District will meet, w. G., from February 14 to 16, at Park Ridge, Ill (P. H. C. Richter). W. G. Fechner, sec.

The O s t - W a s h i n g t o n Pastoral Conference will meet, w. G., Feb. 14-16, in Endicott, Wash. Confessional address: J. A. Duchow (I. Gihring). Sermon: E. Glock (M. C. Kauth). Register with the local pastor, please! I. Gihring, Auxiliary Secr.

preached. Such a prophet was not attractive to the proud and righteous people of the Pharisees, he was contemptible, repugnant and detestable to them.

He was indeed the King Messiah, but a king in the form of a servant, who did not know where to lay his head and who demanded the same renunciation and self-denial from his subjects. This was not a king to the taste of the Sadducees, these worldly and living men. They saw him, but there was no form to please them; therefore they esteemed him nothing.

He was indeed the priest for ever after the manner of Melchizedech, Ps. 110:4; and yet, just in the direction of his high priestly awakening, where was there form and beauty? where priestly adornment and priestly glory? He was both high priest and sacrificial lamb, and in the administration of his high priesthood on earth the sacrificing, the slaughtering, the suffering and dying of the sacrificial lamb was much more prominent than the sublimity of the sacrificing priest. What kind of a high priest is this who allows himself to be mocked, ridiculed, spat upon, scourged, crucified, who dies the death of a common criminal, a blasphemer? What wonder that his own people, high and low, vie with one another to do to this JEsu what they would not otherwise have dared to do to a priest, much less to a high priest! What wonder that the chiefs pass by the cross of JEsu, who has helped others, but cannot help himself, with scorn; that all who pass by blaspheme him, that even his fellow condemned mock him, that even after his death the chief priests speak of him as of the deceiver and deceiver of the people! In life and in death it was said of him: "He had no form or beauty; we saw him, but there was no form to please us.

And yet what the holy singer sings from an overflowing heart is and remains eternally true: "Thou art the fairest of the children of men." This is no rapture, no exaggeration, but these are true and certain words. This is the innermost conviction of the heart of every child of God. The image of Him who was the most despised and unworthy, full of pain and sickness, the image of the difficult struggle of suffering in Gethsemane, of the Saviour with the crown of thorns, of Him crucified, these are images that are dearest to a Christian, that he likes to look at, that are the feast of his eyes, the joy of his heart.

And why? Is it not something unnatural that one should love the image of one so disfigured? Unnatural? There is a mother who has snatched her child from the lion at the risk of her own life. But while she thrusts the killing steel into the heart of the predator, the latter slashes its gruesome claws into her face, disfiguring it for life. The mouth distorted, the cheek a huge scar - truly, not a pretty sight! And yet there is no more glorious image for the son than the face of his mother. From this disfigured face love looks out to him, motherly love, which transfigures, ennoble for him the disfigured features, so that he no longer sees the disfigurement, but only the glory of the love of his mother, who sacrificed herself for him. Thus the Christian looks with the Holy Spirit

The eyes of the Lord are enlightened in the image of Jesus, where no outward form or beauty is to be seen, but great and glorious things; for there he beholds the image of his Saviour. The wounds that disfigured JEsu are the wounds that he bore in the hard fight with the roaring lion that wanted to devour us, the devil. For "verily he bare our sickness, and took upon him our pains. . . . The punishment is upon him, that we might have peace; and by his wounds we are healed," Isa. 53:4. 5. His wounds are monuments of a love that far surpasses even the love of the self-sacrificing mother; for while the mother sacrifices herself for her beloved child, Christ suffered for us, Christ died for us while we were yet his. That I, the child of wrath, might be reconciled to God, that I, the worthy of death, might have life, that I, the peaceless, might come to peace, that I, the wretched, might be eternally blessed; for this purpose he became the most despised and unworthy of all, so despised that people hid their faces from him. O Jesus!

Write thy bloody wounds, O Lord, in my heart, That they may all hours be unforgotten with me! Thou art my most beautiful possession, Where all my heart rests; Let me enjoy thy love and favour Here at thy feet!

That is why the image of the suffering Saviour is dear and precious to us. That is why we like to decorate our homes with this image. May his image more and more replace all unworthy wall decorations! Therefore, at all times, and especially during the Passion, we gladly contemplate the image of the Suffering and Crucified One, as it is drawn for us by the evangelists. From this image we draw nourishment for our faith, life for our love, courage for our struggle against the enemies of our souls, joy in the face of death, hope that reaches beyond the grave, a certain confidence of eternal life, where we shall behold the Lamb on the throne of God as he was slain, and praise him without end, who had no form nor beauty, and yet is and will remain forever the most beautiful of the children of men.

Th. L.

"Our God is a stronghold."

An echo of the years 1527-1927.

2.

In the previous number of the "Lutheran" we showed that we are probably not making a mistake when we place the origin of the great, glorious Luther hymn "Ein' feste Burg ist unser Gott" in the year 1527.

But does it deserve such honor and distinction? O what a question! Who describes what this song of power has directed in the reformation years and in four centuries since? Who counts the blessings it has left behind, the hearts and congregations it has filled with courage, strength, and life in hard times, inflamed to holy struggle, to faithful perseverance? Let us older pastors, teachers and congregations only think back how often we have been reminded of this blessing at Reformation and other festivals, at church, school and seminary dedications.

The song, sung by many and accompanied by organ or chapel music, has lifted, enthused, carried away what this song has been to us! Let us remember how much this very song contributed to the elevation of our festive joy in the unforgettable years of 1883 and 1917 on Luther's birthday and on the anniversary of the Reformation. Blessing traces of this song have been gathered from the four centuries. What a wonderfully blessed history of a song one has before one! It is found on all continents, in almost all countries, in all languages of meaning. It has reached deeply into the lives of countless Christians, congregations, and peoples, and has directed great things. It is still sung in all kinds of circumstances and still has the same uplifting, encouraging, inspiring effect. Only three examples may be mentioned here.

The Prince of Anhalt, Wolfgang, who was in Augsburg in 1530 and signed the Lutheran confession there, spoke the prophetic words about himself when the emperor threatened with his disgrace: "I have ridden many a beautiful horse for the benefit of good friends and lords. Why should I not, if necessary, saddle my horse in honor and obedience to my Lord and Savior JESUS CHRIST, and hasten with my life and limb to the eternal crown of honor in heavenly life?" Seventeen years later, the year after Luther's death, the old prince was declared outlawed by the victorious emperor, and his land was given to a Spanish favorite. Then the pious old prince sat on his horse, rode through the dismayed city, and sang farewell in the market-place with a bright voice, "Ein' feste Burg," and with special emphasis the last words, "Take their body, goods, honor, child, and wife: let them go, they have no profit; the kingdom must remain with us." Afterwards he hid himself for a long time in miller's costume in the mill at Karau, until he regained possession of his land in 1552 through the Peace of Passau.

Elector John Frederick of Saxony lay imprisoned in Augsburg in 1548 as the emperor's vanquisher. The Lutheran preachers of this city, like others of their rank, had been deposed by the emperor and expelled from the country. They came and told the captive prince their fate. The latter wept aloud; then he arose, went to the window, but soon turned to them and said, "Has the emperor then forbidden you the whole Roman empire?" "Yes," was the answer. Then he asked, "Has the emperor then also forbidden you heaven?" "No." "Ei," he continued, "so there is no need yet; yet the empire must remain to us." God will find a land for you to preach his word." He then lent his saddlebag and said, "In it is all that I have on earth; out of it I will give you a penny, which you may divide among your brothers and companions of the cross. Though I be a poor captive prince, yet God will restore me." His trust was gloriously rewarded.

Two hundred years ago the Lutheran Salzburgers were so severely harassed and treated with such cruel harshness by the Roman Archbishop Firmian, a man of hard heart and dark spirit, that they were forced to emigrate in the middle of the cold winter, leaving behind their belongings, and seek a new home in Prussia. Where Lutherans dwelt, the emigrants were received with great love. At Gera, in Thuringia, where they arrived late at night, they entered while singing "Ein' feste Burg," in which chant the waiting people of the town joined. Even when they had been accommodated in the best way during the night and moved on in the morning, the same song was sung.

How

a comforting angel it accompanied them on the long way through all tribulations and instilled them again and again with new courage.

What a rich heritage we have in this delicious song and, let us add, in our Lutheran hymns in general! Our treasure of songs is more precious than gold, more noble than pearls. These songs are precious pearls not only with regard to their words, which reflect the pure teaching of the Word of God, nor only with regard to their poetic form, but also with regard to their glorious, genuinely ecclesiastical tunes. Of the melody "Ein' feste Burg," a connoisseur says: "The tune is a work of the noblest enthusiasm, of the boldest, most believing confidence, like the song itself, and so firmly grown together with it that it can only have been composed at the same time." The same is true of our other songs.

But now we must be careful and diligent, especially in this time of transition from one language to another, that we also keep what we have in this regard, that we do not squander or lose our song treasure, but faithfully preserve, keep and use it. If we do not sing our songs in our churches, schools and homes, if we prefer other songs to them, if we do not sing vigorously but only lisp along softly, then we must lose our precious heritage. One of our musical connoisseurs a year ago took a survey of our young people as to the most popular songs, and reported the result in the *Lutheran Witness*. Among the top ten songs was only one Lutheran chorale. a l'risnck 8avs in llesus" received the highest number of votes, 284.

Lil'ltt^ ^ortr688" is only in fourth place with 138 voices. Our grantor im adds, "If we look more closely at the above table, we must admit that the love of the Lutheran chorale is more and more dwindling. We believe that wherever English is preached, three or even four English tunes are sung against one Lutheran chorale." He concludes by citing a number of English connoisseurs, all of whom place the German chorale far above the English tunes. Thus he has a Scottish organist say of "Ein' feste Burg", "It's the grandest hymn of the ages" ("Ein' feste Burg"). The English Grove *Dictionary of Music* says: "Luther is the founder of congregational singing. The chorale originated by Luther cannot be surpassed in dignity and simple, edifying earnestness" ("Luther is the estahlisher of congregational singing. The chorale originated hy Luther cannot be surpassed for dignity and simple devotional earnestness"). Certainly there will be many opportunities here for pastors and teachers to watch, to teach, to act, if our glorious songs are not only to be found in the hymnal, but are to remain a real possession, a valued heritage of our church.

The phonograph and the radio are certainly precious inventions and gifts of the Creator of heaven and earth. But because the devil is quick to press all that is new and good into the service of sin, and the world prefers what is inferior and worthless to what is most valuable, we must also often perceive that the phonograph and the radio do not elevate musical taste, but rather arouse an unwillingness for better and nobler things. All the more must we be on our guard to remind our people again and again and to show them how great, glorious and lovely the Lord has given us in our songs and their tunes and how much they deserve to be appreciated, used and preserved. Could not these great commemorative years give us special cause to do so?

May the Lord also grant us, our congregations, Christians,

We ask the Lord to grant his spirit and grace to choirs and school children, that we sing our old Lutheran songs with the same eagerness, devotion and enthusiasm for salvation from which they flowed, that with every spiritual song in church, school and home we seek the glorification of our God, the salvation of our souls and the edification of our fellow redeemed with all our heart and with all our earnestness, and therefore also make the best possible use of the gift of singing. The people of Israel were entrusted with glorious psalms. Later, however, the Lord had to lament: "Put away from me the noise of your songs, for I do not like to hear your psalter", Amos 5:23. Singing had become a dead form; it was worship only with the lips; the heart was far from the Lord; the people were unrepentant; therefore singing was very displeasing to the Lord.

The Lord also keep us from all pretence in singing, and inflame our hearts and tongues to His praise, as it pleases Him. "My heart is ready, O God, my heart is ready, that I may sing and praise," Ps. 57:8. "O Lord, thou makest me glad to sing of thy works," Ps. 92:5. "O God, I am in earnest; I will sing and write," Ps. 108:2. "I will sing psalms in my spirit, and I will also sing psalms with my mind," 1 Cor. 14:15. So it was with David, so with Paul, so with Luther. With such singing David drove out evil spirits, Paul broke down prison walls, and Luther, as someone has said, did as much for the Reformation with his songs as with his translation of the Bible. May the Lord, in his mercy, grant such singing, which overcomes adversity and death, the world and hell, to the rejoicing hosts of our church, to our congregations and schools, to our homes and hearts!

Grant me, Most High, such kindness, That my singing may be done right,
That my song may sound beautiful, And I worship thee in spirit and truth,
That thy spirit may lift up my heart to thee, That I may sing psalms to thee in higher chorus.

Yes, such singing awakens and sustains the heavenly mind, the longing for the goal of our pilgrimage, the longing for our glorious, eternal home, where we sing with the holy angels in perfection praise to the Lord, who is kind and whose goodness endures forever.

Here is the angels' land, The blessed souls' stand; Here I hear nothing but singing,
Here I see nothing but leaping; Here is no cross, no suffering, No death, no sorrowful parting.

When then at last I have arrived at the beautiful Paradeis,
The mind is filled with the highest joy, the mouth with praise and glory.
The Hallelujah pure one sings in holiness, The Hosanna fine Ohn' End' in eternity. M. W.

St. Paul does not mean, when he writes: "Sing to the Lord in your heart", that the mouth should be silent, but that the words of the mouth should go out of heartfelt opinion, earnestness and fervency, so that there is no hypocrisy, and as Isaiah (chap. 29, 13) says: "This people praises me with their mouth, but their heart is far from me." Thus St. Paul wants the word of God to be loved and valued by everyone, and to be sung out of the heart in praise and thanksgiving to the Lord. (Luther.)

Of our schools and educational institutions.

Closing ceremony at the Concordia Seminary in Porto Alegre, Brazil,

On December 15, 1927, the usual closing ceremony of our Seminary in Porto Alegre took place. At 10 o'clock in the morning we went to the auditorium of the institution, where, after singing and prayer, the undersigned gave an address to the students, based on the words of 1 Sam. 2:11: "The boy was the Lord's servant before Eli the priest", and reminded the pupils and students that, following the example of the pious Samuel, they should always consecrate themselves anew to the service of the Lord and always dedicate themselves to their studies as "before the Lord".

When the reports were read out, it became apparent that those Schillers who had been transferred conditionally in the year before last had all done well in the subjects concerned in the last school year, and that in the school year now ended they had all met the requirements and been transferred.

As a cause for special thanks we remembered at this closing ceremony the fact that God had provided us with capable and faithful house parents before the end of the school year in Deacon Hinrich Müller and his wife from Santa Catharina. Since the last caretaker had left us in the middle of the school year for the sake of a better position, and it is not easy to find suitable persons for such a position, we had been in great need for several months. During this time some students, under the direction of the principal's wife, had to do most of the work in the kitchen. Although they did their work well, they could not, of course, take the place of houseparents, and the burden of work, especially baking for so many, must have become unbearable to the headmistress. God helped us through the hardship and after a long wait gave us houseparents as we needed them and as we had asked for them, houseparents who also "serve before the Lord". May God keep them healthy and bless their work!

As the trombone choir of the institution had introduced the celebration by playing the hymn "Lobe den HERren, den mächtigen König der Ehren" (Praise the Lord, the mighty King of Glory), so it also closed it after repeated singing and communal prayer with "Ach bleib mit deiner Gnade" (Oh stay with your grace). In the following days the students went on vacation.

Although four students have completed their studies by passing their exams, they are not yet to be called to the pastorate, but will first serve as vicars for another year. Their classmates - there are five of them - have done substitute service during the last year and will complete their studies in the next school year, so that at the end of this year 1928, God willing, a class of nine will be released into the parish ministry.

The four vicars will serve in the following places: J. Fehlhauer in Argentina (the place is still undetermined); E. Schmidt in Barre d'Ouro; W. Wilde in Wölbersbach, Santa Catharina; J. Winterle in Serro Azul, all located in Brazil. May God grant them, as well as others, great blessings from their activities. J. N. H. Iahn, Director.

We add to this report from Brazil that Mr. H. W. Horst, a member of our Board of Directors, went to Brazil at the beginning of January to advise the brothers there, especially in administrative and financial matters. The brothers are very much looking forward to his coming. May God richly bless his ministry! L. F.

bones, though burnt, yet carefully kept together, were to be seen. These bones, according to caste custom, are carried to the ocean five days after the burning of the corpse and thrown into the water. Until this act is performed, the family is considered unclean. At the foot of the funeral pyre lay a green coconut. With its milk the escaped spirit is said to quench his thirst.

Although we deplore the fact that a Christian who, during his life, was cast out by his family and relatives because of his faith in Christ, should be claimed as a corpse by these same relatives and burned to ashes in a pagan manner with all the devilish ceremonies that go with it, we are nevertheless certain that Madhaven rests secure in the arms of his Saviour, from which his pagan relatives and all the devils are unable to tear him. Whatever these spiritually dead have done to the dead body of the Blessed One, it does not disturb its rest, nor dim the eternal joy of its soul, which now stands in the light before the throne of the Lamb.

We feel a great loss in the passing away of Madhaven, as he belonged to the caste under which we began to preach the Crucified. We hoped that the Lord would provide us in Madhaven with a capable instrument of his church and make him a blessing to many souls. Yet, firmly trusting in his help and distant blessing in his vineyard, we say here also: "Thy will be done!" and long for a joyful reunion in heaven.

Trivandrum, India.

P. Kauffeld.

To the ecclesiastical chronicle.

Domestic.

From West Texas. In the vast territory of the State of Texas our Church has a large mission field, which, under the blessing of the Lord, is also prospering and growing, in one place more rapidly, in another more slowly. A relatively new



The new, first church of St. Paul's parish at Wilson, Lynn Co, Tex. (P. M. J. Scaer.)

Area is located in West Texas, a beautiful farm area that has developed rapidly in the last five to ten years. This is evidenced by the growth of the small congregation in Wilson, Lynn Co. The first Lutherans came to this area about ten years ago.

At first, the few souls were served by traveling preachers and gathered in a private home for worship. The influx became stronger. In July 1926 a congregation was organized with 10 voting members; now the congregation already numbers 30 members. Then they went about building their own house of worship, the cost of which, apart from the cooperation of the members, amounted to about P2, 500, half of which has been paid. And for half a year the congregation has also had its own pastor and looks to the future with hope.

Thus, as our church grows in the cities, so it grows steadily in the country; and both are necessary to the healthy development of a church.

L. F.

Too many churches. This accusation is often made. It is often thought that it would be better to close some churches so that others would be better attended. What about this?

The "Lutherische Kirchenzeitung" reports the following: "On this question: Are there too many churches? the secretary of the so-called Ohio Council of Churches gave a lecture to a gathering of men, the contents of which appeared in brief summary in the daily papers. The speaker answered the question in the affirmative, that there were too many churches, and sought to substantiate his assertion. He said, among other things: 'There are two hundred churches in Columbus. Many of the churches are poor, lack sufficient services, and because of their unfavorable location suffer from competition with other churches. The two hundred churches should be reduced to forty, which have a proper location, and at each of these churches there should be five pastors or leaders of special departments'.

"But one must not pass over this important matter so superficially. Have you considered this question, dear reader? Allow the editor to call your attention to several things.

"First, let us consider a little arithmetic. The city of Columbus has two hundred churches and a little over 300,000 inhabitants. That means there's one church for every 1,500 people. That is certainly not too much. There are some large churches in this city as well, but most are small compared to theaters and concert halls. It would not be wrong to estimate the average seating capacity of churches at 500 people each. In other words: In all the churches of the capital of Ohio only the third part of their population has seating room. If we return to the above suggestion that the two hundred churches in Columbus should be reduced to forty, and do a little arithmetic, we find that under this plan there would be one church for every 7, 500 inhabitants. What an indictment would thus be 'exhibited to the Christian Church, if the execution of such a plan should really be thought of!'

Indeed, there are not too many churches, but unfortunately there are too many people who live like cattle without a church and without God; that is why many churches remain small and others wither away. However, in another sense there are too many churches, namely too many in which God's word is not taught loud and pure, but God's name is profaned. J. T. M.

Too many theatres. The above writer continues and then makes a comparison between the church and the theater. He writes: "Now let us make a comparison between the churches and the theaters in Columbus. In the business center of this city, in the immediate vicinity of the capital, there are two theaters, each having seating room for 3,000 persons. The two stand diagonally opposite each other. A third theatre of the same size, only a few blocks away, is nearing completion. To this com-

There are also several theatres with smaller seating areas, all in the vicinity of the capital. Now, if we sum it all up, we come to this conclusion: in the center of Columbus, for the three or four performances between noon and 10 to 11 o'clock at night, there are about 12,000 seats each time, or 36,000 in all. But you don't hear or read anything about there being too many theaters or that they shouldn't be so close together. And now calculate, dear reader, how many churches of average size, each for 500 persons, are required to give seating to 36,000 persons. You may then extend the comparison between church and theatre still further, namely, as to the influence of the two. Which is the better and more necessary?"

This is indeed an important arithmetical example. And as it is in Columbus, so is it in St. Louis and other cities... They are teeming with theatres. And because thousands of people attend them, and their hearts wither over the disgraceful plays that are shown there, and their purses are emptied over the high prices that are demanded, they do not come to church; and if they do come, they have no money. The theatres of to-day are a ruin to our people; and yet they talk of there being too many churches, but meanwhile build more and more theatres! J.T.M.

Too many lodges. This chapter also belongs here, even if it is not mentioned by the above-mentioned writer. That there are too many lodges is well known. They stand in each other's way. Nevertheless, more and more are springing up like mushrooms from the ground, and among them the most foolish, so that one does not even like to mention their names. And these lodges are a ruin to the church. They teach a religion that is utterly contrary to the Christian religion, deny the Holy Trinity, the substitution of Christ, and the way to the Father and to heaven through our God-human Saviour. Because these poisonous lodges attract thousands of people, men, women, and children, and poison them with their false doctrine, the people fall away from the church, visit the temples of the lodges, and think that they serve God, while they serve the evil enemy with their idolatry. Thus it comes to pass that the churches wither away. But people only talk about the fact that there are too many churches, but never about the fact that there are too many lodges. One lodge is already too many, and yet there are thousands of them! They want to break the neck of the Church. J.T.M.

Where it is lacking. This is what the writer says when he now goes on to say: "If in all the churches of Columbus God's Word were preached more loudly and purely, and if the sacraments were administered in all of them according to Christ's institution, they should all stand still, and still others be added to carry out the Great Commission of JEsu Christ. But there is no denying the sad fact that in many churches the Word of God has been diluted or almost entirely replaced by the word of men. But because in many churches that is not preached and done which Jesus Christ has made it the duty of his church, it is all the more necessary to build churches in which this is to be done, and to found congregations which will act according to Christ's command. This is especially true of our large cities. Therefore, dear reader, do not grow weary in supporting the missionary work; it is as necessary as ever."

Summa Summarum: When we consider how many schools of Satan there are on earth, and how many gates of hell, we must confess that there are very few, exceedingly few churches that are really churches. God's people remain a poor, lowly, despised, little multitude. But this little group is to be heard of in the world; it is to preach and witness - and for this it needs many, many churches. J. T. M.

Religious instruction for pupils in the public schools. The "Messenger of Peace" writes of this, "The plan whereby the authorities of the public schools will release several hours of the week in order that the churches may have an opportunity of giving religious instruction to the children is becoming more and more popular. At Allentown, Pa. the St. John's Lutheran congregation of the United Lutheran Church has established such a religious school, attended by six hundred pupils. This congregation, with appropriate ceremonies, dedicated a school building for this purpose at the end of October, which was erected at the cost of \$250,000. The teaching staff of this school consists of two principals and forty-two teachers. The building is also to serve Sunday school purposes; in this way about two thousand children in the neighborhood will be religiously influenced, and the Judge of Lehigh County, at the dedication ceremony, declared that this institution had transformed the whole neighborhood socially and religiously. It is one of the most important duties of the churches of our country to provide for the religious instruction of children. This cannot be done without great sacrifice; but for this no sacrifice should be too great."

Let us not forget, however, that even this institution is not equal to a proper parochial school. The proper education of children requires not only special instruction in God's Word, but also, and above all, that all instruction in secular subjects be given in the spirit and meaning of the Holy Scriptures. This requires teachers who truly believe God's Word and are allowed to teach it. This cannot be done in the government schools. Let us just stick to our church school! "For this no sacrifice should be too great."

J. T. M.

The so-called companionate marriages. About this now much discussed matter the "Gemeindeblatt" writes among other things: "What is this question actually about? It is a union between a man and a woman, in which the words 'until death do you part' are omitted. Instead of these words it says: until we are tired of each other and can no longer get along. In this union, the two live together as husband and wife, but prevent the blessing of children, thus killing human beings in their first development.

"Such a connection is advocated by some, even, unfortunately, by some Episcopalian preachers, against whom, however, Bishop Manning of New York has spoken out sharply, and has called this connection by its proper name. Judge Ben Lindsey of Denver is one of those who advocate such a connection. Dr. Thompson, a Methodist, in Chicago, speaks out similarly. Of course, the notorious Harry Emerson Fosdick is also in favor.

"What shall we say to this? God created man and woman for the procreation of the human race. God joins man and woman together, as Christ says: 'What therefore God hath joined together, let not man put asunder', d Matt. 19:6. There is only one God-ordained union between man and woman, namely, that 'unto death'. The only union ordained by God between man and woman is the union for life. God has made no other. Therefore, the only marriage that corresponds to God's foundation is the one that is entered into with the intention that it should last "until deathfi until God separates us. Any other marriage that has a duration other than "until death," whether for one hour or for five to ten years, is not what God has ordained; it is of man and contrary to God's ordinance. It annuls God's ordinance, and is

an abomination. And because only that which God has established is marriage, the relationship invented by men is not marriage but an abomination: fornication and whoredom. God will judge them; he will not be mocked. Let no man be deceived."

J. T. M.

Wisdom of man against God's order. Since the Fall, sinful man is no longer satisfied with God's orders; he thinks he can master God in everything, including marriage, the position of women, the proper profession of women, the procreation of the human race, and so on. However, we must not attach too much importance to the judgments of "scholars" appearing in the public newspapers. They are often printed merely to present something "new" to the readers. And yet in this way a poison is spread which does untold harm. Among these newspaper writers is the well-known Prof. E. A. Ross of the Wisconsin State University at Madison, Wis. who teaches what is called "sociology" at that institution. In a recent article he seeks to save the Occident from "Oriental misery." In his opinion, women in the Orient commit two errors: first, they devote too much time to domestic work, and second, they have too many children. In Prof. Ross's judgment, we also fall into these two dangers, and so, he thinks, a warning is in order. Prof. Ross therefore thinks that, first of all, families should be restricted, and secondly, women should turn more to the public professions.

These exhortations are unnecessary; for what Prof. Ross advises the world to do is already happening far too much anyway. And just with this our people plunge themselves into ruin, as is the case in the day. The world fares best when it remains in God's order; from this it has blessing; from everything else it has only curse and ruin.

The fact that women in the Orient are subjugated does not arise from the fact that they perform the duties which nature already imposes on them, but that the laws of love and equity are transgressed because of pagan unbelief. J. T. M.

Abroad.

German Institutions and Missions. The well-known German institutions at Kropp and Breklum, which were founded many years ago for the purpose of training young men for the service of the Lutheran Church in particular. The well-known German institutions at Kropp and Breklum, which were founded many years ago to train young men for the service of the Lutheran Church in America, and from which a number of candidates and pastors eventually found their way into the Synodal Conference, although Kropp trained teachers mainly for the General Council and Breklum for the General Synod, are now in dire straits, as Seminary Director Rohnert reports. The two institutions have been united for some years; college education is given at one, theological education at the other. The need has arisen precisely because the whole situation of things in Germany is still very oppressive for such private institutions and because these very institutions are groaning under an old burden of debt.

The Leipzig Mission, too, which has resumed its work in India and in Africa for some years past, is in the most distressed position, and cannot raise the necessary buildings, can hardly maintain the laborers already in its service. The Leipzig "Missionsblatt," in its January number, says: "We are the home of the Reformation made poor, and know not whence to take." And the same number of the "Missionsblatt" reports that recently at a single baptismal feast at Mamba in East Africa 360 persons, men and women, old and young, were added to the church. The

Leipzig Mission Director, D. C. Ihmels, was present as he was visiting the mission field.

The well-known Herrnhut Mission is also almost collapsing, as it has a debt of 300,000 marks. It is making the most heroic efforts to preserve its work. L. F.

About the Pastor Title. The "Ev.-Luth. Freikirche" reports the following, which gives us an insight into how our Free Church and its pastors are despised and fought against in certain regional church circles. We read: "At the instigation of the Consistory of the Evangelical Lutheran Regional Church of Schleswig-Holstein in Kiel, charges of 'presumption of office' were brought against Father H. Schreimel, formerly of Heide and now of Flensburg, who belongs to our church, by the public prosecutor in Heide, because he had added the official title 'Lutheran pastor' to his name when signing a letter addressed to an authority. The district attorney had requested a fine of twenty marks, and in the case of non-enforcement, one day's imprisonment for every five marks. On December 6, the District Court of Heide acquitted the 'accused' and ordered the costs to be paid by the state treasury. In the reasons for the verdict the judge stated that in principle there was no difference between churches under public law and those under non-public law with regard to the authority to confer the title of pastor."

This reason, which among others led to the acquittal, is an exceedingly important one. Much fraud has ever been perpetrated with the title of "pastor." After all, it is not for the authorities to decide who is or is not a pastor, but for the congregation to whom the right of calling belongs. A pastor is essentially none other than a man whom a congregation calls to be its pastor. Only such a man rightly bears the name. It should not become a mere title of honor, or confusion will be caused. Pastors do not form a special estate or stand in a special class. This is the false view of the papists, against which the Lutheran Church has always opposed.

That a duly called pastor is sued for "presumption of office" is partly because confusion still continues in Germany as a result of the mingling of church and state, but also because the pastors of our Free Church are despised. J. T. M.

The Bible in China. In Beijing, the capital of China, the cornerstone of a new Bible House of the American Bible Society was laid last August 1. At this ceremony most of the speeches were made by Chinese. The cornerstone bears on its two sides, in Chinese and English, the inscription: "For all Scripture, inspired of God, is profitable for doctrine, for judgment, for correction, for chastening in righteousness; that a man of God may be perfect, fitted only for a good work," 2 Tim. 3:16, 17.

On this the "Apologist" remarks: "It is certainly very strange that the erection of such a building should be undertaken in spite of the political turmoil at present prevailing in China, and should be possible at all in Peking of all places."

But this is certainly also a sign of the right Christian faith; for faith clings to God's promise just when everything is wavering and wavering before the eyes of men. Just now the Chinese are in great need of the Bible. J. T. M.

Zeal for Misbelief. "What zeal is so often developed by error!" writes the "Christian Messenger." "Last year 200,000 pilgrims are said to have wandered to Mecca, the shrine of the Mohammedans, to offer their prayers at the tomb of their Prophet. Even in the last week before the closing day of the pilgrimage season, 15,000 Mohammedans

daner from Egypt, 20,000 from Persia, and last of all, 30,000 from British India. Oh, that these multitudes would come to Christ!"

Luther, rightly warns against "imaginary piety". It is "imaginary piety" that drives these thousands of pilgrims to Mecca. Original sin has so corrupted man that he invents for himself, on the one hand, his own God and, on the other, his own way to blessedness, namely, that of works, and then is so proud of it that he sacrifices everything to this "invented piety." False doctrine is a delusion with which the devil blinds the hearts of men. This delusion, to be sure, is also found in external Christianity, namely, in popery and in swarm-spirituality.

J. T. M.

Old ways and new ways.

In the Twin Cities.

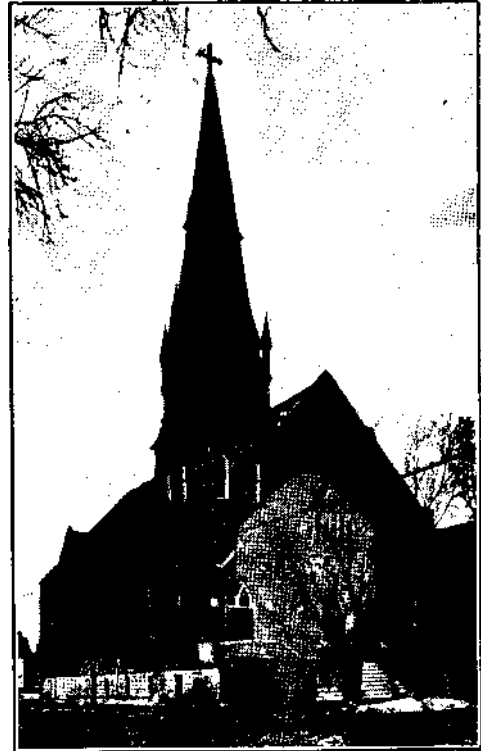
It was a college synod that I attended in St. Paul, Minn. in June, 1927. But our college there is now beautifully situated in the St. Paul metropolitan area, almost midway between the so-called twin cities of St. Paul and Minneapolis. So I had the best opportunity to see once again not only these lively, rapidly flourishing cities, but also the city of St. Paul.



The new church of the Immanuel congregation at Minneapolis, Minn.
(P. E. G. Nachtsheim.)

the towns, which together number about three quarters of a million inhabitants, and to visit the beautiful countryside around them, but also in particular the ecclesiastical places there.

to take a closer look. And this opportunity presented itself in two ways. On the one hand, I met many old and especially young friends, former students, at the synod. I do not know if I have ever seen so many of my former students again at another district synod. And many of them had come to the Synod in automobiles and drove me in the time between the sessions criss-cross through the two cities and their suburbs. But then the



St. Stephen's Church at St. Paul, Minn. rebuilt and enlarged after fire disaster. (P. F. J. Seltz.)

Sunday morning services and also the communion service were held in city churches, and this brought one into some contact with the congregations of the cities.

The Twin Cities are strongly Lutheran cities, and three higher Lutheran schools are found there: our own college, the seminary of the great Norwegian Synod, and the practical seminary of the Ohio Synod. Minneapolis alone, as was once said at Synod, numbers about 100 Lutheran congregations of all persuasions. This is largely due to the strong Scandinavian population descended from Norwegians, Swedes, and Danes. But our Synodical Conference is also well represented in the Twin Cities, on the whole with 30 pastors (besides the professors at the college) and nearly as many congregations; 19 of these belong to our Synod, 7 to the Wisconsin Synod, 3 to the little Norwegian Synod, and 1 to the Slovak Synod. These are not all large congregations; the majority of the congregations connected with our synod are small, some of them are just flourishing mission posts; some of the houses of worship are not large and eye-catching; but it is a healthy Lutheran congregation that is growing up there, and with the growth of the cities the mission opportunities are also growing. Thus, at but a short distance from the college, I saw the chapel of the Jehovah Church (P. J. Schumacher). It was organized scarcely four years ago with 7 voting members; now it numbers over 60. The church is crowded at services. It has seats for 175 persons; but it has happened that

The Doctrine of Vocations. A paper presented to the convention of the North Dakota and Montana District of the Missouri Synod, June, 1927, and committed to print by W. Arndt upon their resolution. 38 pp. 6X9. To be obtained from Rev. R. Schuricht, New Salem, N. Dak. Price: 20 Cts.

Fifth Synodical Report of the Alberta and British Columbia District of the Lutheran Synod of Missouri, Ohio, and Other States. 1927. 32 pp. 5HLX82L. To be obtained from Rev. W. C. Eifert, Box 481, Leduc, Alta. of Can. Price: 25 cts. postage paid.

These are again two synodical reports of our synod, which have been printed outside of Concordia Publishing House, but retain the usual format and can be easily ordered. The first booklet contains only doctrinal proceedings, the doctrine of the profession, but for this very reason is important and instructive for pastors, teachers, and congregations. The second report, on the other hand, contains only business: synodal address, presidential report, report of the mission commission, church building commission, school board, and other communications from the said district. The very fine paper delivered by D. Pieper at this District Synod appears in sections in "Doctrine and Weirs." It is still to be remarked that this report must be ordered from Canada, and that postage stamps should not be sent thither, as the Canadians cannot use them, but postal orders (mono^ orckars). L. F.

Beretning om det tiende aarlige Synodemøde af den norske Synode af den Amerikanske Evangelist Lutherske Kirke. Asholdt i Lime Creek Menighed ved Lake Mills, Iowa, fra den 16de til den 22de Juni 1927. 89 Seiten 6X9.

This is the Synodal Report of our Norwegian brethren, about equally Norwegian and English. Of the English doctrinal proceedings we mention one paper by Rev. C. A. Moldstad, "The Lutheran Church the True Visible Church of God on Earth," and another, by Rev. C. J. Quill, "The Relation of the Home to the Christian School." These two papers run to a total of seventeen pages. From the list of persons we see that the Norwegian Synod now numbers fifty pastors and professors. Of these find five pastors retired, and four find professors, so that in all forty-one pastors are actively engaged in the preaching ministry. L. F.

Christian Giving. Delivered before the county convention of the drain Lalt county of the North Dakota and Montana district, October 19, 1927, and committed to print from their resolution, by F. Wohlfeil, Hazen, N. Dak. 40 pages 3^ X6^.. Price: 10 Cts.

This lecture rightly deals with Christian giving by means of four propositions. These sentences find: "1) Christian giving is a fruit of faith. 2. Christian giving is guided by the Word of God. 3. the soul of Christian giving is the gospel of the grace of God in Christ Jesus. 4. Christian giving is accompanied by immeasurable blessings." L. F.

Our Colored Missions. Blue paper card, 20^2X35^2- Price: 35 Cts.

Our Missions in India. Blue paper card, 20X33^~ Price: 35 Cts. Concordia. Publishing Uonss, 8t. Dorns, Mo.

These are two maps of our missions, which are excellent for posting in the school or Sunday-school room, or in any meeting-room of the church. They show at a glance where the various mission stations of our negro mission and our heathen mission in India are to be found, arouse interest, and give a lasting impression of the extent of the missionary work. The maps are beautifully and accurately drawn; and in one corner the statistics of the mission in question are also given. When children learn geography in school and have to memorize some things, and are encouraged to draw maps themselves, they should certainly know and learn where the work of the mission is carried on, for whose sake the world still stands. L. F.

Langehennig. - P. W. O P i t z in St. John's parish at Ludington, Mich. by P. J. H. Todt. - P. A. S. L u c a s in St. Paul's parish at Laurium, Mich. by P. E. W. Feldscher.

On the 4th of Sonnt, n. Epiph.: P. H. T e ß m a n at Trinity Parish, Genoa, Ill, assisted by RR. O. Linnemeier, W. Burmeister, and H. Brauer, by P. E. W. Frenk. - P. E. C. K n o r r in the parish at Sterling, Colo. by P. O. K. Hensel. - F. Z e h e in the Immanuel congregation at Everett, Wash. by P. F. Schoknecht. - P. M. Reetz in St. John's parish at White and Wellfleet, Nebr., assisted by P. W. H. Wendling from P. A. F. Wegener. - P. A. G. I o h n s o n in St. John's parish at Scottsbluff, Nebr. by P. H. E. Pralle. - P. A. M. B r u ß in Zion parish at Maryland Heights, Mo. by P. A. J. Horn.

Groundbreakings.

The following congregations laid the foundation for a new church:

On the 2nd Sunday after Epiphany, Trinity Church, Grant, Nebr. - On the 4th Sunday, n. Epiph.: The Nazareth congregation at Philadelphia, Pa. (k. E. Totzke).

Initiations.

Dedicated to the service of God were:

Churches: On the 22nd Sunday, n. Trin. 1927: The Monnb dalvar^Church at Huron, S. Dak. (P. T. H. Jöckel). - On the 4th Sunday, d. Adv: The Rcckecnicr Church at West Palm Beach, Fla. (k. R. L. Lail). Preachers: RR. H. W. Niewald and R. J. Keyl. - On the 3rd Sunday, n. Epiph. 1928: St. Paul's Church at Western, Nebr. (Rev. E. O. Potratz). Preachers: Fr. Matuschka, F. W. Bangert, and E. O. Potratz.

Schools: On the 1st of Sonnt, n. Epiph: The school at Freistadt, Wis. (P. W. C. Wehrs). Preacher: P. C. P. Schulz. - On the 4th Sunday after Epiphany: The enlarged St. John's School at L a n s i n g, Ill (P. H. H. A. Harthun).

Altar: Am 1, Sonnt, n. Epiph.: The altar of St. Paul's parish at Madisonville, Cincinnati, O. (P. W. Littmann).

Anniversary.

On Sun. 17, n. Trin. 1927, St. John's congregation at Seward, Nebr. (Rev. C. H. Becker), celebrated its 50th anniversary. Preacher: Prof. H. O. Keinath, RR. Paul König and H. Erck.

Advertisements and notices.

Conference displays.

The Mixed Conference of St. Louis and vicinity (pastors, professors and teachers) will, w. G., to be held February 22, in the church of St. Peter's parish, St. Louis (P. A. P. Feddersen). Papers of pastors, professors and teachers will be on hand. Fellowship luncheon will be provided. A. P. F e d d e r s e n.

The General Mixed Teachers' Conference of Minnesota and Dakota will meet, w. G., from the 10th (10 LL.) to the 13th of April, at P. Jul. Huchthausen's congregation at Minneapolis, Minn. The meeting place is 13bü ^V6., 8-, and R. 19tk 8t. Registrations must be in the hands of the local teacher, L. H. Rewinkel, 1S13 Llllot -4v^., 8th, Linnoapolis, Minn. by March 10. E. A. Ernst, Secr.

Election results.

P. H. J. Eggold has declined appointment to the directorship at the 8t. doün's Lottaxa at Winfield, Kans. Pros. Alfred Rewinkel of Edmonton, Alt". can. has now been appointed. E. J. D1 erker.

Announcements.

Dr. C. Abbetmeyer has resigned from the Ohio Synod in conscience, asks pardon for the offence given by his resignation from ours and by his connection with other Synods, and asks to be readmitted.

Lakefield, Minn, Jan. 27, 1928.

5z. Meyer, President of the Minnesota District.

Since Father F. W. Seesko will not desist from an ungodly, vexatious Lodge practice, notwithstanding he has been persistently and earnestly admonished by the District and its officers, it has unfortunately become necessary to suspend him from Synodical fellowship.

W. Harms, president of the Northern Nebraska District.
I. Holstein, First Vice Pres.
G. W. Walter, Second Vice-President and Visitor.

Please.

Whoever knows of any co-religionists residing in Waukegan, Ill, is kindly requested to send their names and addresses to the undersigned. Rsv. LiM"? HLI8L, 1604 llanr^ R1st, Wankens.", 111.

News about the community chronicle.

Ordination and Introductions.

(Executed in the discharge of the district priifides concerned).

Ordained and inducted:

On 2 Sonnt, d. Adv. 1927: Kand. E. F. Kavasch in the Bethel parish at Westmont, III, assisted by RR. A. Ullrich, O. F. Arndt, W. Kupsky and W. Röhrs by P. C. Abel.

Introduced:

On 4 Sonnt, d. Adv. 1927: Rev. H. P. D a h l in the parish at Hastings, Iowa, by Rev. Th. J. Vogel.

On 3 Sonnt, n. Epiph, 1928: Rev. C. F. Schulenburg in Trinity church at Sheridan, Oreg. by Rev. W. F. George. - P. H. Hoyer at Christ Church at Gordonville, Mo. by P. W. G.

Six interesting biographies

Walther's letters

to his friends, synod comrades and family members Edited by L. Fürbringer

Volume 1. letters from the years 1841-1865. 240 pages 5^X7S/L. Watered silk-cloth binding with gilt lettering on spine and front cover! and handsome color cutting. H1. 50.

Volume 2. letters from the years 1865-1871. 236 pages 5^X7^L. Watered silk-cloth binding with gilt lettering on spine and front cover and handsome color edges. \$1. 50.

Who would not want to read the letters of the faithful, pious, highly learned D. Walther? It is true that many already know him from his public life and from the biography written by Prof. M. Günther (Walthers Lebensbild, \$1. 25). And yet, how much closer does this great man come to us in his letters! They give him better and more faithfully than the best biography. Here we come to know him as a professor, as a theologian, as a preacher, as a counselor, as a loving relative and friend. No letter is to be found in which teaching, edification, and consolation are not to be found. This is a captivating and blessed read.

This and that from early office life

By C. M. Zorn

Here the now aged D. Zorn describes some of his official life. Not only are all these passages from his eventful life interesting, but they are also instructive and faith-strengthening.

Elegant canvas binding with gold pressing. P1. 45

My school years

By E. A. W. Krauß

Captivating descriptions from D. Krauß' school years as well as from his student days: In the German School. Four years at the Protestant Gymnasium zu St. Anna. Five years at the Catholic Gymnasium zu St. Stephan, 1864-1869. Interesting and instructive.

Tasteful Canvas Tape, \$1.00

memoirs of grandfather's youth

By C. M. Zorn

In the first part it is downward-from the happy height of a Christian boyhood down into haughty contempt of the Gospel and eventual despair under the heavy hand of God; in the second part upward with the blessed experience of God's grace to triumphant assurance of salvation and readiness for service in the Church. The self-important Pharisee becomes a lowly beggar before Christ's throne, the presumptuous Teuton a zealous proclaimer of the peace that is higher than all reason. No reader will put this book down without having received a blessing.

Canvas tape. P1.00

Johann Sebastian Bach

By A. L. Gräbner

In this biography, D. Gräbner discusses the life of the world-famous Lutheran musician J. S. Bach. Luther once said: "The Musika is a beautiful, glorious gift of God and close to theology. I would not pardon my little Musika for anything great. Youth should always be habituated to this art, for it makes fine, skillful people." That's what this story was meant to do.

Canvas tape. 85 Cts.

From great time

This book contains a number of interesting signatures from the lives of eight men of God who are very close to the history of the great Reformation. First is treated the life of John Hus, the pious martyr and forerunner of the Reformation. Then follows a biography of D. Martin Luther; then character sketches of seven men who, with much toil and labor, served the great work of the Reformation: Melanchthon, Myconius, Bugenhagen, Spalatin, Jonas, Kreuziger, and Spengler. With 8 portraits and a cover picture.

Original binding. 65, Cts.

CONCORDIA PUBLISHING HOUSE

SAINT LOUIS, MISSOURI

cents rate has so far been a very low one. However, this is not the case evenly in all countries. Thus, only a few people become members of our foreign-language congregations, especially those in which the German language is not used. On the other hand, since in all these countries most of those who come into consideration for our congregations are familiar with the German language and speak it more or less fluently, the benefit of immigration from these countries still falls to our German congregations. For this reason alone, therefore, we should give our foreign-language mission the greatest possible publicity and not be displeased to support it financially; it contributes perhaps more indirectly than directly to growth. Without our Foreign Language Mission, the missionary material, composed of immigration from those countries, would be exposed to the greatest danger of falling into the hands of the sects. Theo. Engel.

Shorter News.

From Northwestern Canada comes news showing how missionary opportunities are steadily increasing up there. Thus in the last number of "Our Church," the district paper of the Alberta and British Columbia District, we read the following: "A new force is needed in Peace River, either as missionaries or teachers. Prince George is pleading and begging for help. Tomahawk is vacant and must have a candidate. There are quite a number of places around Calgary without any service, while Herzer and Bro. Werning are working almost day and night to get all the work done since Praeses Mueller left, even putting their own health aside. Father Janzow in Nelson wants to start a number of new places, but he is in school every day; and Vicar Baase is doing work that would exhaust many a pastor. Father Pfothenhauer at Vernon sometimes preaches ten times in about ten days to serve his new places in the remote Cariboo. Fr. Luening comes from Manville all the way to Edmonton to get to St. Paul de Metis, where he serves several places in the vicinity and always finds new families, and during his absence Manville, Vegreville, etc., lie there a whole month without any service. . . . What does this mean? It means that we should appoint about ten candidates and one teacher in May."

In the same number we read the following from Prince George, British Columbia, one of the northernmost mission posts of our Synod, where for the past year and a half Rev. A. W. Trinklein has stood: "On Christmas Eve U. Trinklein had 143 persons in his children's service in a cold of 45 degrees. On Christmas Day it was no warmer; but 104 persons did turn out for the service. One family left home at 3. 30 in the morning to travel 16 miles to go to communion. The road was covered with four and a half feet of snow. The pastor is at present serving ten places, and writes that he could start twenty-five more, if he could only get the time. He urges the need of a second missionary in the neighborhood."

News has also come from Alaska. It says in the same paper: "Within six months Fr. Kuring has founded four preaching places with 172 souls and 13 communicants. . . . In addition he has 32 children in Sunday school. Is the work in vain in Alaska?"

In an earlier issue of the same paper we read of missionary work among very strange people, the so-called Dukhobors, who came from Ruhland. It says: "A

We have an example of real missionary work in Grand Forks, B.C., where a number of Dukhobor children regularly attend our Sunday School. The Dukhobors are a very heathen people, with whom even the government has had its difficulties in recent years. Fr. Hinrichs hopes that in time he will be able to master their language to such an extent that he will be able to proselytize among these people to a greater extent. There are about 3,000 of them in British Columbia. "

L. F.

To the ecclesiastical chronicle.

From our Synod.

Treasurer's Report of our Synod. In the next few days readers will receive a special number of the "Lutheran" in addition to the regular 26 numbers of the year. This number contains the report of the treasurer of the synod, which used to appear in one of the regular numbers of the "Lutheran", but which our treasurer and the financial secretary of our synod now preferred to have appear as a special number because of its volume. Besides the comprehensive report, which gives an insight into the receipts and expenditures of our Synod, this number contains several special articles by the President of the Synod and the Director of Publicity of our Fiscal Office. We commend this number to the special attention of all our readers. L. F.

Visitations. When we look through the many synodal reports, we always pay attention to the lists of visitators and observe that in various synodal districts there is an effort to make the visitation districts smaller so that the visitator can really visit all the congregations within a period of three years. In some districts there are also more visitations than before. Nevertheless, we perceive that the visitation is still not what it should have been from the beginning, according to the determination of our Synod, namely a proper, regular visiting of the congregations, especially for the purpose of spiritual advancement, instruction, exhortation and encouragement of the congregation. On the one hand, it is difficult for the visitator to visit all the parishes regularly; sometimes decades pass in one parish without a visitation; elsewhere the visitator comes only for examinations; and on the other hand, there is the danger, which is also realized in experience, that during such visits more external things are discussed, in the present especially financial matters, budgets, etc. We should work with all seriousness to ensure that the true purpose of the visitations is maintained and ever better achieved. The visitations are based on biblical precedent, since we read, for example, in the Acts of the Apostles, that Paul and Barnabas returned to the already established churches and "strengthened the souls of the disciples, exhorting them to continue in the faith," ch. 14:21, 22. In another place it is said of Paul, "And he passed through Syria and Cilicia, strengthening the churches," chap. 15:41. And before this we are told, chap. 8:14, 15: "And when the apostles heard at Jerusalem that Samaria had received the word of God, they sent unto them Petrus and John: which when they were come down, they prayed over them, that they might receive the Holy Ghost." Recently a sensible member of the congregation, who is not at all opposed to the visitator's rightly encouraging even the congregations of his district to do their duty for the kingdom of God and the needs of it, told us, nevertheless, with some complaint, "Formerly, when the visitator came into the congregation, he would ask, How is it here in spiritual matters?"

Respect? Does your pastor rightly preach the Word of God? Is he conscientious in all his ministry? Does he visit the sick and afflicted? Does he see to the proper instruction of the children? Do the people come diligently and regularly to worship and communion? Do the parents send their children to school? Does the congregation rightly recognize the spiritual dangers that threaten them: worldliness, lodgeliness, etc.? Now," said this parishioner, "when the visitor comes, he asks first of all: Has the parish accepted the budget? Is it making its quota? Has it adopted the envelope system? Is every member of the congregation approached and urged to contribute, etc.?"

We cannot deny that there is some justification in this complaint. And therefore, when the visitors again make arrangements to visit the congregations of their district after the busy time of the winter months, in spring and summer and autumn, all who come into consideration, pastors and congregations, want to help rightly so that the visitation becomes a real visitation, a right visitation in the sense of the Scriptures and our church orders. There is certainly a great blessing resting upon right visitation. L. F.

Domestic.

How should the confirmands dress? A mother wrote about this in a German newspaper: "Besides many other concerns about the external preparation of the confirmands, the question of dress plays a major role. We must admit that our present fashion moves in very free directions. One may think of it as one likes; from the point of view of health some things are certainly to be welcomed as progress; but from the point of view of the church it would be desirable if too great liberties were avoided. The church is not a ballroom, confirmation is not a social entertainment, and Holy Communion is not a banquet. Here the sanctity of the place and the religious significance of the act should be thoroughly respected. Quite sleeveless, low-cut dresses, not even reaching to the knee, should be frowned upon at Confirmation, because they give justifiable offence in the congregation. Therefore, to all who have to do with the question of the dress of a confirmand, the urgent request is made to have the young girl appear in dignified dress appropriate to the place and the sacred act, and to avoid anything that might bring a disturbing note of disapproval to the day of honor of our children. This request I make as a mother to the dressmakers, who often have a great influence on the taste of our daughters."

What is said here is certainly worthy of attention.

J.T.M.

What is "preached" over the radio. Recently, as a change sheet reports, a rationalist preacher "preached" to his listeners by means of the radio on the question, "Is there a moral or moral law?" His answer was something like this: "The foundation upon which the old moral law was built has been torn down by setting aside in our day the personal God as the Creator of all things. If there is no God, there is no Bible and no moral law. What we call the Bible is only a collection of superstitions and legends that once served as guides to men in spiritual matters. Nor is conscience a guide to good; the present doctrine of souls has proved that conscience is not the voice of God. The whole Bible must be rejected, for it is built on false views, which our present generation has rejected.

has. A new moral law must therefore be created by scientific means; the responsibility for it is upon us. Human culture is only in its swaddling clothes; we are approaching a new age of moral development; there are moral guidelines which we have not even discovered yet."

Hundreds of years ago there were people who spoke as this insolent man lies to the world. Then they said, "Let us break their bands, and cast away their cords from us." Ps. 2, 3. Those who thus raved and spoke in vain, the Psalmist, by inspiration of the Holy Spirit, calls "heathen." The holy Psalmist also tells us of God's attitude to such raving heathen. He says: "But He who dwells in heaven laughs at them, and the LORD mocks at them. He shall speak unto them in his wrath, and with his fury shall he make them afraid," v. 4, 5.

Church and world history tells us how this warning came to pass. Out of it we hear again and again the verse: "Be not deceived; God is not mocked." Gal. 6, 7.

J. T.M.

For Charitable Purposes. The largest bequest yet recorded in the New York State Tax Department is that of the widow of Stephen V. Harkneß, who with John D. Rockefeller founded the Standard Oil company. Mrs. Harkneß died in 1926, and in her will she directed that \$9, 725,000 should be distributed for charitable purposes, of which the Board of Internal and the Board of External Mission of the Presbyterian Church should each receive \$2, 500,000; the remaining sum, to the amount of \$4, 725,000, should be distributed to various teaching and charitable institutions. Even before her death Mrs. Harkness had given one million dollars each to the Metropolitan Museum and the State Library of New York, to Eel University \$7, 631, 796, and to several hospitals and charities \$31,390,647.

These are huge sums, such as we do not have in our circles. And yet this or that of our Christians could also remember in his will, much to the blessing of the Church, the great need of our mission. We have everything from God as a free gift; by grace we want to enter heaven through Christ's blood; should we not therefore remember the need of Christ's kingdom on our deathbed and even before?

I. T.M.

The Pope's Newsletter. Everyone who is in office has to let us hear from him from time to time, so that everyone knows that he is still there. This is what the Pope did some time ago, when he wrote a circular letter expressing his opinion on church unification. His main thoughts can be briefly summarized as follows: There could be no question of a union of the Roman Church with the Protestant Churches until the latter were ready to return to the Mother Church and to recognize the Pope as the Vicar of Christ. With this demand, however, the Pope stirred up a hornet's nest in certain Protestant circles. Many, especially Rome-friendly Episcopalians, have become angry with him and have thought that such a demand is out of place; the Roman Church should unite with the Protestant Churches as they do among themselves, that is, it should cultivate religious communion with the Protestants beyond its doctrinal position. That the Roman Church does not want to do this cannot be understood by the Protestantism of today, which is contaminated by unionism.

The Pope's rebuke to unionist Protestants is well deserved. Would that the unionist Protestants would learn for once that any union without doctrinal unity

is nothing but lies and deceit, outward appearances, even mockery and scorn. But that the Pope pretends to be the Vicar of Christ is another and equally evil chapter. J. T. M.

The Pope the Antichrist. By demanding to be recognized as Christ's representative on earth, the pope reveals himself above all as the prophesied great Antichrist. For by this he proves that he "exalts himself above all that is called God or worship, so that he sits down in the temple of God as a god, pretending that he is God," 2 Thess. 2:4. As the representative of Christ, the pope claims that he has all the "rights in the shrine of his heart"; as the representative of Christ, he wants to administer the office of the keys alone; as the representative of Christ, he wants to teach what he wants and demands unconditional obedience in earthly and spiritual things. As the Vicar of Christ, the Pope deceives men of their salvation and leads them to hell by abolishing the Gospel. Thus the pope sits in the church and lies by the holiest name there is, namely by the name of Jesus Christ. There is no more impudent actor in the whole world than the pope. But by this he marks himself before all men who are not altogether blind, as the great anti-Christ, who is to come before the destruction of the world. He who wants to enter into church fellowship with such a seducer, thereby proves whose brainchild he is, nay, how far unionism finally leads. ... J. T. M.

Abroad.

Will England remain Protestant? This question is answered by the "Lutherische Kirchenzeitung", in which it deals in some detail with the disturbances in the English state church that have occurred in recent years. Among other things we read: "The controversy in England over the *Book of Common Prayer*, which is at the same time the code and liturgy of the English state church, still rages on. Does it concern us who live in America and are Lutherans? Most assuredly. It cannot be a matter of indifference to us whether the Papacy is gaining power and influence anywhere in the world; whether the attempt to make the Anglican or Episcopal Church Roman Catholic again succeeds, and whether the Episcopalians of America also want to go along with it or not.

"Many years ago Cardinal Newman, the author of the hymn 'Lead, Kindly Light,' passed from the English State Church to the Papal Church. In the former he had been a distinguished pastor or rector. Already at Oxford, where he studied at the University, he had come under the influence of the so-called High Church movement leaning towards Rome. His conversion caused a great stir and strengthened the High Church movement immensely. The Roman Church elevated him to the cardinal's chair.

"When the editor once spoke to an Episcopal rector, a decided opponent of the High Church movement in the Episcopal Church, the latter said that the difference between the Roman and High Churchmen was but a slight one; in fact, it mattered but one letter more or less. The Papists, he said, were 'papists,' that is, papists; the High Churchmen were 'apists,' that is, apostates. That was an accurate description; in everything the High Churchmen want to ape the Roman Church. " J. T. M.

What do the High Churchmen want? "In the Papal Church, as is well known, the public service is called 'Mass,' while in the Anglican Church the principal service is called 'Holy Communion.' The High Churchmen now substitute for the term 'Holy Communion' the word 'Mass.' They therefore wish to reintroduce the Roman Mass. Further, they call their

Preachers not 'rectors' but 'priests'; this name is significant. A priest is something quite different from a preacher. The kneeling before altars and images, the praying of the rosary, the veneration of the saints and other Roman Catholic ceremonies have also been introduced into the High Church communities.

"Now in order that all this might be done, appropriate changes should be made in the *Book of Common Prayer*. Often before this had been attempted, but in vain. Towards the end of the last year the High Church party thought themselves strong enough to dare the thing. In Parliament, which had to decide the matter, the House of Lords voted in favour by 241 votes to 88. The High Churchmen thus had a majority of 153 votes. But when the matter came to the lower house of Parliament, the House of Commons, in which the Commons has seat and vote, a long debate ensued, and the end was that the House of Commons rejected the changes. The English people will remain Protestant. " J.T. M.

The real point of contention. "Quite a number of changes were to be made in the *Book of Common Prayer*. Of these, perhaps the most important was the proposed approval of the keeping of consecrated hosts at Holy Communion. The High Churchmen wanted to justify this by saying that the consecrated elements could all the more easily be given privately to the sick and weak. But the opponents of the proposal knew better. They knew that the High Church advocated the Roman doctrine of transubstantiation, namely, that when the elements were consecrated in the Lord's Supper, the bread and wine were transformed into Christ's Body and Blood. This is what the Papal Church teaches, and this is why the consecrated host is worshipped. This is also done in the High Church congregations. Now when this bad custom was to be approved, the Protestant consciousness of the English people woke up. They now saw sharply and clearly the direction towards Rome and therefore rejected the proposal.

"Now this is not to say that the High Churchmen will drop the matter. If only the Pope would recognize the apostolic succession of the Anglican bishops as rightly existing, the High Church Episcopalians would be ready to make all other concessions. But that is not what the Pope wants, as he has recently declared again. He does not want to agree to anything but unconditional submission and a return to the "all-sacred" Roman Church. Even the High Church party in the English Church he does not recognize as Church; only the Roman Church is Church; all else is sect."

These are the conditions in England now. For the time being England will not become Catholic. But the opponents of the High Church in the Anglican Church are not right either. Among them are quite unbelieving men who brazenly deny Christ's vicarious satisfaction, the doctrine of the divine inspiration of the Scriptures, of the resurrection of the flesh, and so on. Those who stand still better are Calvinists, who deny the true presence of Christ's body, and otherwise do not fully embrace the truths of Scripture in all purity. In England the Reformation never really came about, and the reason for this was that they rejected the gospel as Luther again preached it purely and loudly. England missed its great blessing, though at the time of the Reformation Luther's writings were eagerly read. Now there is disunity, discord, false doctrine, and superstition in the church, besides the grossest unbelief. Where God's word remains not a master, the devil sows his seed.

J. T. M.

Doctor and Faith. When a new operating theatre was recently inaugurated in Würzburg, the surgeon Professor Schönborn declared: "May every patient who enters here bring with him the faith and hope that the God of grace and mercy can and will heal the suffering imposed upon him! May every surgeon who takes up the knife do so in remembrance of his responsibility; and when he has the joy of receiving the thanks of a cured patient, may he be able to give the same answer that was once given by the King of France's surgeon, the famous pioneer in the field of modern surgery, the Huguenot Amboise Paro: 'I treated him, but God healed him!'"

This is certainly an excellent saying of a doctor. Unfortunately, so many doctors today are evolutionists and deniers of God that they regard a sick person as no different from a piece of cattle. A physician, of all people, has every reason to praise God's miracles in the creation and preservation of the human body.

J. T. M.

Japanese Legation to the Pope. The Roman press records with great satisfaction the news that the Gentile Government of Japan is entertaining a plan to establish a legation to the Pope in Rome. The idea has been under discussion since 1923. A motion introduced in the Japanese Chamber at that time was prevented by the Buddhists; now lately the same question is again being eagerly discussed in the Japanese press. One of the main reasons for the Japanese plan to maintain a legation in Rome is the question of Japanese emigration, which today is directed mainly to the Catholic South American countries, especially Brazil. At the same time as the establishment of a legation with the papal see, the official recognition of the Roman apostolic delegate in Japan is sought.

Such a legation would flatter the Pope very much, since he also feels called to be an earthly ruler. But it will be a long time before Japan will be willing to send a legation to Rome.

I. T. M.

The Conscience of the Heathen. The Japanese government, which is otherwise quite lenient, has forbidden the performance of all plays by the French playwright Molière. The reason given for this prohibition is that Molière damages the authority of parents, always takes the side of the boys in quarrels with the old people, makes fun of the old people, speaks out in favor of the enfranchisement of women, allows rude servant business to appear, and mocks the learned. In Japan the stage is regarded as a school of virtue.

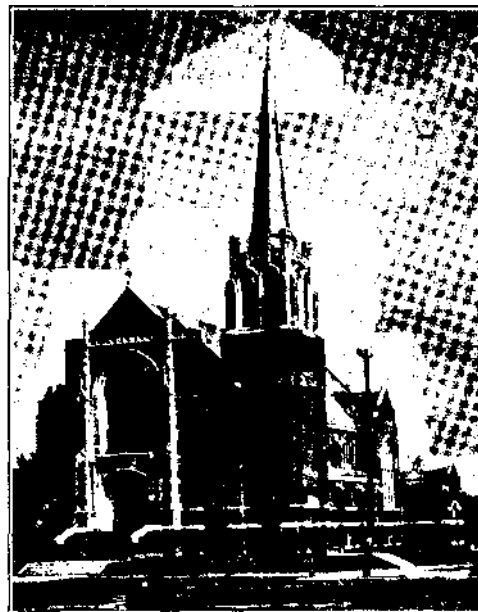
Molière was not a Christian; nor did he live among righteous Christians in a truly Christian country; nor did he write for Christians, but for people worse than heathens. And yet his filthy, silly, and dishonest plays are regarded as the products of "Christian" men and "Christian" peoples, so that in heathen lands the dear name of JESU CHRIST is profaned. And nowadays! How much goes over the boards or is shown on film in this country, too, that arouses horror in Japan! Our "Christian" peoples have, forsooth, dulled and deadened consciences!

J. T. M.

Old ways and new ways.

"In the land of Gosen."

The leap from the synod in St. Paul, Minn., to North Africa would not be so bad; but the boyhood dream that I should one day see the biblical places with my own eyes, and especially follow the paths which our Lord and Saviour walked in the days of his flesh, will probably remain a beautiful dream. The somewhat striking, but not at all inappropriate title is explained thus: When one of my former pupils had heard that I had made a grand tour of Carver County on Synod Sunday afternoon, on which, according to old custom, no sessions were held, he asked me how I had liked it "in the land of Gosen," as he added with a cheerful twinkle in his eye. And this appellation is to me



The church in Chaska.
O. Kohn.)

and always comes to mind when I think back to that tour. The land of Gosen in Egypt, to be sure, will have been even better and more beautiful; it was the "best place in the land of Egypt." But certainly Carver County in Minnesota is a beautiful, richly blessed area, is often called - with what right, I cannot say, since I do not know the rest of Minnesota so well - the "garden spot" of the state, and is especially in ecclesiastical terms a place that one does not forget once one has had a closer look at it.

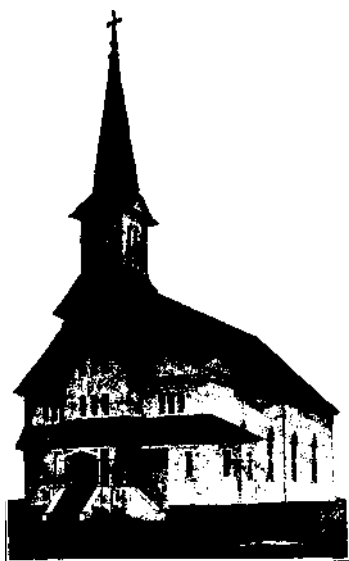
And it really was a round trip in the full sense of the word. We covered no less than 150 miles that afternoon - it was June, after all, when the days are longest - and yet stopped probably ten times longer or shorter. Of course, that was only possible in the age of the automobile. And this trip was not made in a Ford. I'm otherwise quite fond of this machine. It is important for our missions and serves them like no other means of transport, not only in this country, but also in some places abroad. How I would like to thank our faithful, sacrificial mission workers in (Continued on page 89.)

This is the chief part of the passion of Christ, that he offered himself for us on the gallows of the holy cross, and that nothing was so dear to his heart as our misery and woe.

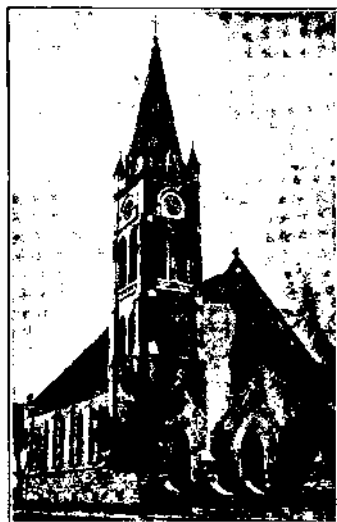
(Luther.)

a new and beautiful place of worship. In quick succession we came to New Germany, where Father Th. Rolf is ministering; two miles further to Hollywood, where Father W. Ernst is standing, both again country communities, as well as Mayer, where F. W. Erthal, the financial secretary of the Minnesota district, is waiting for his office and where especially a beautiful new school caught my eye. Waconia, on the other hand, is again a town, charmingly situated on a small lake, in which there is also a picturesque island, on which a number of synod members once stayed when the Minnesota District met there. There in Waconia stood for about forty years the blessed W. Friedrich, at that time vice-president of the district; now for a number of years Father W. F. G. Schneider has stood at the congregation. Then came the country parish of Watertown, where Father K. Rudolph is ministering, who at the same time serves a branch in the little town of Watertown.

Ten congregations in one county. That shows that it is a Lutheran county. And what is the main thing: the Lutheran name is not only a signboard, but the right Lutheran being has its firm place there, and also the Lutheran way (Christian teachings etc.) is propagated in the county.



The church in Mayer.
(P. F. W. Erthal.)



The church in Waconia.
(P. W. F. G. Schneider.)

God-blessed, richly blessed "Land Gosen". The pious, faithful pioneers have laid a good foundation, and the fruits are now already showing in the third generation.

There is much more I would like to tell you about the Synod, about St. Paul and Minneapolis, and about the surrounding area, which my old fellow student Prof. M. Mönkemöller showed me on a longer trip, but that must be the end of it for now. I took leave of the great old mission district of Minnesota, and after a few weeks a special inducement led me to another state, again on old and new roads.

L. F.

From Germany's need and help.

I haven't posted under this heading for quite some time. The regular, actual support has pretty much ceased. Conditions in Germany have also improved in some respects; over there, people are taking care of the need themselves. But one must not conclude from this that all need has really been eliminated. Of the misery in the middle classes and among the working population, in particular, only a little is brought to the public's attention. In many cases they are the shamefaced poor who have never asked for help and who do not like to come out in the open. A letter of November 10, 1927, says: "I hardly think that the people who have been in Germany this year have seen much poverty. That is the sad thing, that outwardly nothing is to be seen of the poverty that prevails everywhere. The old people, most of whom I have, have lost everything; they only get enough from the state so that they don't starve, but they have to do without everything else." Therefore, as often as friendly readers of the "Lutheran" provide me with small or large sums of money - shortly before Christmas a noble donor from far away sent me P100 in an airmail letter - I try to help such people through my confidants over there who otherwise receive no help and who, if this help were not given to them, would almost perish. Thus I was able to send a sum of money to a larger city in Germany at Christmas. The person of trust through whom this money is distributed writes the following: "I sat at the table pondering and worried. There are two good young women who have given birth to little human children; one a very little doll, weighs not quite five pounds; the young mother of twenty-four is exhausted. It brings joy, but also great sorrow. The mother, a tender young woman, sends her heartfelt thanks; she cannot yet write, lies in the maternity home; it is only the fifth day. How happy the pale little face looked when I occupied her little table and promised to provide milk; for the little creature, a little girl, is fit to live. Mrs. B. is also very grateful, d'ann the struggle and worry is uncanny. The good Lord also gave her a healthy little child in spite of the great hardships, a babe. Everything was saved from her mouth. Just don't run up debts, they're so oppressive! And our poor little German children also had feasts and feast days; there mothers don't quarrel when the piece of bread gets bigger. The good Lord bless you and your friends!"

The same trusted person always encloses letters from those who have received a little support. Sometimes they also send small flowers or branches of evergreen trees as a sign of gratitude. For example, one of the mothers mentioned above wrote: "I am so happy and grateful that you have given me 5 marks for bread and milk. I have three little boys aged three and a half and one and three quarters years and eight weeks. I am very weakened by the puerperium, and have gone through a lot of hardship and privation. Highly gratified by this great help, I thank with all my heart Frau Oberlehrer [my confidant]; she is so kind to us poor mothers; she knows how to dispense joy in a distinguished manner. Once more a ray of sunshine into our sorrowful lives. May the good Lord bless you. I pray with my little children and include you.

"He who trusts in God has not built on sand; I was able to experience this today. Thanks and warm greetings from a

"How will it be!"

Hans Staudenbacher, a painter in Schweinfurt, when he was well advanced in years and already rejoiced in the approach of eternity as a blessed child of God, painted as his last picture a sun rising over a dark region, which already gilded the peaks of the mountains with full light. Underneath he wrote: "Quantus in meridia", that is:

How great and glorious will be the noonday shine first!

German mother with husband and three children. I am so infinitely fond of children; my dear husband is very delicate in health."

Another letter (the writer is apparently still a young boy) reads like this: "I am so happy. We are poor, five children; the mother is ill. The good Lord bless the noble benefactors! In gratitude a poor German boy. Bread and meat I have received, juchhe!"

A Mrs. M. together with her husband and four children wrote to my confidant: "Dear Mother of the Poor! Thank you very much for the bread. I have four children. I am so full of worries. My husband is seriously ill. A grateful mother." Yet another family writes, "Thank you so much for the little boots for my little Schorschle. We are so poor and have four little children and a sick husband." And a letter from a widow reads thus, "Dear Mrs. Head Teacher! To-day I am almost at a loss for words how to begin for joy; for our great helper in need surprised me with a pair of beautiful new loafers, which I can very well use. I was speechless; quite by surprise came the beautiful gift of shoes. It is often as if our benefactress knew what I urgently needed. I had to cry for joy. My dear, good Mrs. Head Teacher, how can we thank you for all your great kindness and love that you have already shown us poor people? I must leave all this to the good Lord and ask him to keep you and your loved ones in good health and to reward you abundantly for all the good you have done for us. Your ever grateful A.L., widow. " L. F.

At the end of the preface he says the beautiful words: "The New Testament itself gives the most perfect instruction how it should be read, namely with prayer: Matth. 13, 36: 'Then JEsus sent the people away, and came home. And his disciples came to him and said: 'Interpret to us this parable of the weeds of the field'; ch. 15, 15: 'Then Peter answered and said unto him, Interpret to us this parable'; with attention: Matth. 24, 15: 'When ye therefore shall see the abomination of desolation, which was spoken of by Daniel the prophet, that it should stand in the holy place (let him that hath seen it take heed)'; with salvation: 2Tim. 3, 15-17: 'And because thou hast known the scriptures from thy childhood, the same is able to instruct thee unto salvation through faith in Christ Jesus. For all scripture, inspired of God, is profitable for doctrine, for reproof, for correction, for chastening in righteousness; that a man of God may be perfect, thoroughly furnished unto all good works: Joh. 7, 17: 'If any man will do the will of God, he shall know whether this doctrine be of God, or whether I speak of myself.' So go with such a soul, thou reader desirous of edification, to the New Testament itself, and it will most abundantly supply the deficiency of my preface."

Bengel has really delivered what he promises on the title of his book: he has made a contribution to growth in the grace and knowledge of the LORD JEsu. L. F.

How to read the New Testament.

The well-known great Wuertemberg scriptural commentator J.A. Beugel (†1752) made a special translation of the New Testament and published it. With it, however, he did not want to displace Luther's incomparable translation, as some do today. He himself says in his preface to it that he did not want to give a better translation, but "another which does not flow so, but expresses the genuine Greek basic text more carefully." This German New Testament of Bengel's also shows the skilful, great, pious interpreter of Scripture, and deserves to be noticed and used even today.

As short as Bengel's comments on the text of the New Testament are, they are nevertheless accurate. Concerning the first verse of the New Testament, which is so easily overlooked, Matth. 1, 1: "This is the book of the birth of JEsu Christ, who is the son of David, the son of Abraham," he remarks: "This is the summary repetition of the Old Testament, that Christ is the son of David and the son of Abraham; and that JEsus is Christ is the summary recital of the New Testament. So in this little verse is contained the summa of the Scriptures."

The short prayers that follow the individual passages are heartfelt and beautiful. Matth. 1, 1-17 reads: "Lord Jesus! Abraham saw your day and rejoiced. David called you his Lord in spirit. Let me also rejoice in thee; let my heart be full of thy light, and my mouth of thy glory, yea, all the earth of thy honor!" And the next section, Matt. 1:18-25, he concludes with the prayer, "O LORD JEsu, upon thee are all promises; in thee are they all fulfilled. Out of sin comes all evil. Thou hast blotted out sin, and prepared salvation for sinners. Thou also art my Saviour; thou art mine, and I am thine."

"O head full of blood and wounds."

Only eternity will tell how many thousands had their hearts won over by the image of the Crucified One in the mirror of the Gerhardt hymn "O Head Full of Blood and Wounds" on Good Friday. The missionary Renner reports from the year 1752, when the song was sung at a children's meeting in St. Thomas, a child cried during the entire song. Asked why, he finally answered, "Because my Savior has shown me such great love, and I still love Him so little!"

But every pastor knows how many people have been frightened away by the most poignant verse of this song, "When I shall depart", and filled with heavenly peace on their deathbeds. But the blessing of this single stanza reaches much farther than our stupid eye can see. It comforted the dying Kaiser Wilhelm J. through the mouth of his Oberhofprediger Rudolf Kögel. It was the last word that was called out to him when he, too, was wrestling with death. With it the simple beggar lights up his death gate.

The well-known poet Friedrich Leopold Graf zu Stolberg had let himself be tempted by his romantic inclinations to "return to the bosom of the Roman Church". When, however, things came to an end for him in December 1819, it was mainly Protestant edification books and then above all Scripture from which he drew his comfort. In the last hour the usual prayers of the Roman Church were said at his deathbed. But there they were suddenly drowned out by the evangelical hymn. His daughter Julie knelt down and prayed, "If once I shall depart, depart not from me!" Stolberg's last word was a confession of God's grace, which has mercy on the sinner, and with the greeting, "Praised be Jesus Christ!" he entered his eternal home, united in spirit again with the church he had left.

the undersigned held on Jer. 29, 11, the English A. Dashner from St. Luke's church on 1 Petr. 5, 2. 4.

The deceased was the son of the late Father H. Bruer and his wife, Luise, nee Weber, who died some years ago. He was born at Kurtzville, Ont. can. on Nov. 15, 1874, and after his confirmation first attended Concordia College at Fort Wayne, Ind. After having to interrupt his studies for a year on account of illness, he went to Teachers' Seminary at Addison, Ill., where he graduated in 1897. He then accepted an appointment to the school of St. Paul's parish at Ottawa, Ont. and in that position served faithfully for over thirty years as teacher, organist and director of the male choir. Some years ago he was taken seriously ill, but recovered to some extent and presided over his duties until a few days before Christmas. A particularly outstanding trait in him was his zeal for our Christian community school, which he did his utmost to raise. Even in his last address to the congregation, at the November meeting, he presented to them the great blessing of a parochial school education. Even on his sick and deathbed he was always occupied in his fantasies with his school.

Besides his deeply bent widow, his stepmother, six children and eight brothers and sisters, among them Father M. J. Bruer, a large number of his pupils mourn him, whom he not only helped to a good worldly education, but above all showed the way to life.

"The teachers shall shine as the brightness of heaven, and they that are wise unto righteousness as the stars for ever and ever," Dan. 12:3. H. Ruhland.

After a short illness, Wilhelm M. Spuhler, teacher emeritus at Akron, O., was called from this earth to the heavenly home. By his departure a faithful and industrious worker has been taken from our midst. He died January 29, aged 68 years and 1 day. The funeral took place on February 1. The undersigned officiated and preached on 2 Tim. 4:7, 8. The choir and children of our parochial school sang suitable hymns. The mortal remains were laid to rest in the parish burying ground, in Glendale churchyard.

He was born January 28, 1860, at Monroe, Mich. attended our parochial school there until his confirmation, then entered the teacher's seminary at Addison, Ill., and passed his examination in 1878. For seven years he was a parochial school teacher at Columbus, Ind. In the spring of the year 1886 he was sent a call from Zion church at Akron, O. He accepted this call and was installed here May, 1886. This appointment he accepted, and was installed in office here May 4, 1886. For thirty-seven years he served here in the church school. Five years ago the congregation removed him from all duties in the parochial school on account of advanced age, and because the school had become entirely English. He continued, however, to serve the parish in other ways with great zeal. As a token of their love and esteem, the congregation had given him a pension of \$75 per month.

In 1879 he entered into holy matrimony with Mathilde, daughter of Father Aug. Heitemüller in Columbus, Ind. He is survived by his wife, one son and one daughter.

"Blessed are the dead which die in the LORD from henceforth. Yea, the Spirit saith, that they may rest from their labour: for their works do follow them," Revelation 14:13.

E. F. Noack.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Heavenly Comfort for the Sick and Challenged. Presented by Carl F. Eißfeldt. Concordia Publishing House, St. Louis, Mo. 83 pages 4X6, bound in cloth with gilt title. Price: 60 Cts.

This booklet contains twelve reflections in large type for the sick and the afflicted, which they can either read themselves or have read to them. In the appendix there is a series of prayers of booning, supplication and thanksgiving, all with psalm words; then a series of Bible verses and song verses for the "last hour", an intercession for a dying person and two forms for communions for the sick, so that those who receive Holy Communion in the home can devoutly read through beforehand what the pastor will then read to them. In short, the whole booklet, which grew out of missionary work in public institutions and private pastoral care, serves its purpose beautifully. "Heavenly comfort" for the sick and afflicted! In another part of today's issue we print a reflection which, however, is not found in this book, but was sent to us later by the author.

L. F.

Proceedings of the 13th Central Illinois District Convention.

76 pages. Price: 25 Cts. To be obtained from Rev. E. C. Wege- haupt, Chatham, Ill. or from Concordia Publishing House, St. Louis, Mo. .

This Synodal Report is bilingual and contains on 20 pages the German paper on the 14th Article of the Augsburg Confession, "Vom Kirchenregiment," by Praeses P. Schulz, and on 14 pages the English paper on the 15th Article of the Augsburg Confession, "Von Kirchenordnungen," by Prof. W. H. Behrens. - We also inform you that the paper delivered by Director H. A. Klein of Springfield, from the two last sessions of the Northern Wisconsin District, has appeared in mimeographed print, and has been published by Stud. tüsol. Werner von Kuhlberg at Bear Creek, Wis. to be obtained. It fills 78 pages 8X12 and costs \$1.25. The subject is, "The Epistle of St. Paul to the Philippians."

L. F.

An Explanation of the Common Service, with Appendices on Christian Hymnody and Liturgical Colors and a Glossary of Liturgical Terms. The United Lutheran Publication House, Philadelphia, Pa. 120 pages 6X8, bound in cloth with gilt title. Price: \$1.25. To be obtained through the Concordia Publishing House, St. Louis, Mo.

This book has been on the market for many years and has already seen four editions. Questions that have repeatedly come to us have prompted us to bring this book to your attention. In our English services, the order of service found in our English hymnal, the so-called Common Service, is being introduced more and more, and pastors as well as congregation members often ask what the individual parts of this beautiful order of service mean in the place in which they are found in the order of service. This book answers all these questions by asking 250 questions concerning the history and execution of this order of worship and by giving a longer or shorter answer to them. From these questions it is easy to see how this order of service is the old Lutheran order, which is found in the best agendas of the Lutheran Church and which in some parts goes back to Luther himself. In addition to these questions and answers, there is a short section on hymns, which especially emphasizes the incomparable glory of the German Lutheran hymns, a short explanation of the liturgical colors for pulpit and altar clothing, and an index in which individual expressions used in the liturgical language are explained. The book is a valuable, very useful reference book.

L. F.

The Testimony of Science. By W. H. T. Dau, D. D., President, Valparaiso University. Concordia Publishing House, St. Louis, Mo. 40 pp. 4X6. Price: 15 Cts.

We find two lectures in this booklet, a short one given by D. Dau on our radio station KFUD, and a longer one, which he then expanded for print, given to the students of our seminary; and both lectures show with what injustice modern "infallible" science proceeds against the Bible. A valuable little book, especially for students in colleges and universities.

L. F.

Springfield Concordian. Published Monthly by Students of Concordia Seminary, Springfield, Ill. Price: \$1.00.

Much as our students in St. Louis have done for their *alma mater*, so the students of Springfield Seminary are now publishing a college paper, which, besides the students themselves, will be of interest to the former students of that institution by name.

L. F.

"What will you give me? I will betray him to you. And they offered him thirty pieces of silver," Matt. 26:15. And in the 27th chapter of the Gospel of Matthew, verses 3-10, we read, "When Judas, which had betrayed him, saw that he [Jesus] was condemned to death, he repented, and brought again the thirty pieces of silver unto the chief priests and elders, saying: I have done evil in betraying innocent blood. They said: What is that to us? Then watch! And he cast the pieces of silver into the temple, and departed, and went and hanged himself. But the chief priests took the pieces of silver and said: It is not fit that we should put them into the treasury, for they are blood money. But they took counsel, and bought a potter's sack for it, for the burying of the pilgrims." Again we read, "There is fulfilled that which was spoken by the prophet," Matt. 27:9.

The third prophecy of the prophet Zechariah is found in the 12th chapter of his book, in the 10th verse, where it is said, "They shall look upon me whom they have bruised." This time it is the evangelist John who reports the fulfillment of this prophecy, in the words, "But when they came to JEsu, seeing that he was already dead, they did not break his legs, but one of the soldiers opened his side with a spear; and immediately there came out blood and water. . . . For these things were done, that the scripture might be fulfilled: Ye shall not break his bone. And again another scripture saith, They shall see in whom they have pricked," chap. 19:33-37.

The fourth prophecy of Zechariah is about the smiting of the shepherd and the scattering of the flock. The words of the prophecy are: "Sword, arise upon my shepherd, and upon the man that is nearest unto me, saith the LORD of hosts. Smite the shepherd, and the flock shall be scattered; and I will turn mine hand unto the little ones," chap. 13:7. JEsu himself pointed out the fulfillment of this prophecy when he entered upon his passion, and passed over the brook Kidron to the garden of Gethsemane. He said to His disciples: "You will all be offended at me this night. For it is written: I will smite the shepherd, and the sheep shall be scattered," Mark. 14, 27. The shepherd who is to be smitten with the judge's sword is the man who is nearest to the LORD of hosts. This can be none other than Jesus Christ, "the only begotten Son, which is in the bosom of the Father", Joh. 1, 18. He says of Himself: "I am a good shepherd; a good shepherd layeth down his life for the sheep", Joh. 10, 12. But the sheep of the flock that were supposed to be scattered according to the prophecy were the dear apostles, of whom it says at the imprisonment of Jesus in the garden of Gethsemane: "Then all the disciples left Him and fled", Matth. 26, 56.

Luther interpreted all 14 chapters of the prophet Zechariah in 1526 and published them in German at the end of December 1527. He says in his preface to the prophet Zechariah: "Forsooth, he is one of the most comforting of prophets; for he brings forth many lovely and comforting visions, and gives many sweet and kind words, that he may comfort and strengthen the afflicted and distracted people."

So then, may our faith also be sustained by the "sweet and

The Lord is strengthened by the "kind words" of the prophet Zechariah, and by their fulfillment in the passion and death of Jesus Christ! May every reader take to heart what a member of the scattered flock, brought back by the good Shepherd after His resurrection, calls out to us with the words: "We have a firm prophetic word, and you do well to heed it as a light shining in a dark place, until the day dawns and the morning star rises in your hearts"! 2 Petr. 1, 19.

F. A. Fischer.

Why must the fight against and rejection of false teaching in the church not cease?

You, dear reader, are probably like the writer of these lines: he can hardly pick up a newspaper or a number of the popular magazines without reading that the unification of all churches, the cessation of all disputes about doctrine, the mutual recognition of all religions as right, is being talked about. Religion is not a matter of doctrine at all, but of life. A theological truce could quite well come about. Those who still insist on their doctrine and do not want to recognize others as equals should rather leave the scene altogether. And if even once someone is excluded from his church because he no longer believes its doctrine, then one can hardly find words to express his indignation. The only one who makes an exception here, as far as public manifestations come into consideration, is the Pope. He still firmly insists that all who wish to associate with the Church at all must return to his Church. That most of the newspapers do not seem to resent the Pope, or at least do not think that such a position is a chief obstacle to ecclesiastical union, is probably due to the fact that the papers are published in order to be bought and read, and that all are afraid of arousing the displeasure of the Roman Church. But everyone who has studied this matter knows that even the faithful Lutherans are not in favor of such an association. We know that the name "Lutheran" will not save any man from such unfortunate unions, in which there is no unity of doctrine. In general, no name will save us from this, but only the divine conviction that our doctrine is God's doctrine and that, according to His will, the struggle against false doctrine must never cease. It is certainly good to remind ourselves of this more often.

Matth. 10, 32, 33 says the Savior: "Whoever confesses me before men, him will I confess before my heavenly Father. But whosoever shall deny me before men, him will I also deny before my heavenly Father." This is the calling of JEsu's disciples on earth, to confess Him. But how can one confess Christ without saying who He is and what He teaches, and rejecting all that is contrary to that teaching? He that is JEsu disciple abideth in JEsu speech and shall abide in it, Joh. 8, 31. Now there comes a

and teaches the opposite of what Christ said, and Jesu's disciples should be silent? That would certainly not be confessing, but denying. As long as we want to confess Christ - and what Christian would not want to do that? -there is no getting around the matter: we must fight and reject everything that is directed against our Saviour and his speech. And since, according to Christ's prophecy, there will always be false teachers in the world (Matth. 24, 24), the fight against false teaching in the church must not cease, otherwise confession will also cease. This is also the instruction given especially to the ministers of the word for all times, that they should "punish" the "contradictors" of the salvific teaching, Tit. 1, 9, that they should "shut their mouths", v. 11. Timothy is supposed to be "a good fighter of Jesu Christ" according to Paul's instruction, 2Tim. 2, 3. But how can he be that, if he does not want to fight and reject every teaching that diminishes and belittles his Savior? The Holy Scriptures, which Timothy and every preacher is to teach, are also given "for punishment," 2Tim. 3, 16. If one wants to give up the fight against false doctrines, to refrain from punishing them, then one must set aside a main part of the Word of God. Besides these direct exhortations, we find that a large part of Scripture deals with the punishment and rejection of false teaching. If, therefore, we wish to follow in the footsteps of Christ and his apostles - and both have said that they have left us an example to follow - we must wage the war against false doctrine with all earnestness and vigor as long as we live.

But there is another main reason why the fight against false teaching in the church must not stop. What is the church actually for? What is the purpose of the whole church system that fills the world and of which every church and external church community is a part? To what end are all the church services: the many sermons, the singing, praying, teaching, chastising, exhorting, comforting, public and particular? In the last analysis, everything serves the one great work of God that has been going on here on earth since the redemption of Christ, the salvation of immortal human souls through the gospel. This work, however, is not only hindered, paralyzed, or made more difficult by false teaching, but, as far as it comes into consideration, it is completely thwarted and made impossible. Through false teaching a soul is not merely led more slowly and less directly to heaven, but is led away from the path of life towards damnation. That this is so, we need not reason out of our own thoughts, but this is what the Saviour, who does not lie, says, Matt. 7:15: "Beware of false prophets, which come unto you in sheep's clothing; but inwardly they are ravening wolves." In listening to the false prophets or reading their writings, if one does not have to occupy himself with them by profession, not only can he learn nothing for his own blessedness, but he can only do harm to his soul, just as a ravening wolf can bring no advantage or protection to a lamb, but only destruction. When a church ceases to punish and reject false doctrine, it falls into a nature that can only become corrupt to it and its children. Thus must

For every Christian must see to it that the fight against false doctrine does not cease in his church either. And if he notices that one begins to slacken in this, because the spirit of the age does not like such punishment, then he must insist in the power of God that this important piece of Scripture is not omitted. A church fellowship in which the fighting and rejection of false doctrine has fallen silent has certainly already fallen away from God's pure Word.

But this fighting and condemning of false doctrine must apply to all articles of Christian faith and life against which any false opinion has been circulated. Perhaps the "Lutheran" may hereafter call attention to such pieces.

J. C. M.

From the mission and for the mission.

A Sunday in the life of a young missionary.

One of our younger Indian missionary candidates, who is now especially busy learning the language, Fr. Eckert in Trivandrum, South India, wrote the following Brie to relatives a few months ago. The letter gives a glimpse into the life of a missionary and will be read with pleasure by others.

L. F.

... M. has finished her letter, and I am to take it to the post office. But before I do that, I also want to write a few lines. I would like to send you some pictures of us, but they are not quite ready yet. In the meantime I can paint you a little picture in words. I want to tell you how we spent our last Sunday.

Sunday morning we got up early, about 6 o'clock, and had a few bites to eat. We gave our good comrade, motorcycle, called bicycle, a drink of fresh Gasoline, and then we were off. This time my wife went along too. After a two and a half hour ride through palm groves, between rice fields, past Büfselfarren (all two-wheeled), we arrived at a small bridge. Here was Melporuntaman. But do not imagine under this name a monster, nor a tree or shrub, nor a man, but this is the name of a small place where we have a mission station. O, it is so sweetly situated! A little river winds its way between boulders, forming little waterfalls. There is only a small strip of forest on both sides of the river, mostly cocoanuts and fragrant bushes. In between we can see the beautiful rice fields (there is nothing more beautiful than such a fresh rice field). Three times we have to cross the river, jumping over big boulders; once we have to cross a tree trunk which is laid over the torrential stream, then we are at the place. The place is not large. There are a number of huts built of mud, with a palm roof over them; the ground is smeared with cow dung to make it easier to keep clean. The Lente are already largely assembled; they have come from all sides. They sit on the ground, which is prepared as mentioned above. The missionary has a "bench," that is, a board laid over two blocks. (Otherwise he usually sits on the floor also.) The only thing that makes this "church" a "room" is the palm roof, which is erected over four poles, thus affording the people some protection against the sharp rays of the sun. The missionary may

of our country. The pastor there does not find her, nor does she find our church; however, through the change of address, the Mission Commission learns that the family has moved. A card is written to P. S. in B., who writes a letter to the family in question under 'General Delivery'; the woman be comes the letter, comes to church and joins the congregation. We sent out 69 such cards in one month." This is conservation work. F. J. L.

To the ecclesiastical chronicle.

From our Synod.

A new foreign language mission of our Synod has recently been launched at Toronto, Ont. can. On December 15, in the presence of Praeses F. Malinsky and E. G. Hahn, the first Hungarian Lutheran congregation of Canadas was planted in Toronto by J. L. De Papp. The latter is a young Hungarian Lutheran whom Hahn of Toronto met when he was doing missionary work among the Hungarians in Toronto. He has been educated in Hungary, has been for some time connected with another Lutheran Synod, and has now passed a colloquy or doctrinal interview in regard to his orthodoxy before some of our pastors in Canada. Thereupon he was called by the newly formed Hungarian Redeemer congregation, and was ordained and installed as the first Hungarian Lutheran pastor in Canada. He now ministers to 40 to 45 members and their families, and with his congregation has presented himself for admission to our Synod. L. F.

From Argentina, A. C. Kröger, who unfortunately lost his wife to death a few months ago, writes us, among other things, the following:

"In H. M. Gehrt, whose death was reported a few months ago, we have lost a capable man. Hopefully we will soon get more workers for Argentina. Necessarily they would be. Various fields should definitely have a man of their own.

"The work here is progressing slowly but nicely. In the last few years, especially here in the south, several chapels or churches have been built and also some parsonages, which saves a considerable amount of money in rent. A big disadvantage especially for our parishes here in southern Argentina is that so few people are owners. Some would like to be, but there is often a lack of suitable land. Hopefully, with time, things will improve in this regard as well.

"I serve Lote XV and Vascongada in addition to my parish here in Villa Alba where we have a church and parsonage. Lote XV is fifteen miles and Vascongada twenty-one miles from Villa Alba. It may be that the congregation in Lote XV will soon disband, which I would only be glad of under the present circumstances. The members would then join my other congregations. Villa Alba at present numbers over '450 souls." L. F.

Domestic.

More Lutheran services over the radio. The "Ev.-Luth. Gemeindeblatt" writes: "It will be generally known that the Concordia Seminary of the Missouri Synod in St. Louis has its own radio station, namely the broadcasting station LI'UO. This station is very powerful and transmits sermons and lectures to a wide area. Now, very soon, our Lutheran congregations in Milwaukee will also be receiving every Sunday

transmit entire church services through the radio. It is probable that the first service will be broadcast on 19. February. The time of transmission will be in the morning, from 8. 30 to 9. 30, which is before the services begin. The Milwaukee city churches, however, will not have their own station, but will use the station of the /ouT-na? The expense of this will be forty dollars the Sunday."

Whoever has to listen to what shameful and downright ungodly lies are spread by the radio stations will certainly be glad that the pure Word of God is also being proclaimed more and more by way of the radio stations. Every right means of spreading the truth should be used by us to confess Christ. J. T. M.

Our asylum for epileptics at Watertown, Wis. is proving the longer the more a rich blessing to the unfortunate sufferers for whose sake it exists. It received forty-one new fosterlings during the past year, so that on the 1st of January of this year it housed 279. In addition to the physical care of those entrusted to it, the main task of this institution is to lead the patients to the knowledge of Jesus Christ, their Saviour. Our home for epileptics is known throughout the country and enjoys the best reputation, which it also deserves; for the directors of this institution, together with their employees, make every effort to serve their patients not only physically, but also spiritually. Let us therefore also remember this missionary institution in our prayers and with our gifts! J. T. M.

Statistical Reports. The Iowa Synod, according to the latest census of the United States, numbers 216, 276 members, against 130, 793 in 1916. The number of members, therefore, has increased considerably, but the number of congregations has decreased: 870 against 977 ten years ago. The Iowa Synod is strongest in Iowa (154 congregations with 42, 714 members) and in Texas (153 congregations with 37, 678 members). Raised last year P1, 843, 117 for current expenses, and ^375,053 for foreign purposes.

The Ohio Synod, in the course of ten years, has grown from 164, 968 members to 247, 773, and the number of congregations has increased from 826 to 87-2. This synod, as its very name implies, is strongest in Ohio; it has there 240 congregations with 85, 036 members. The expenditures on congregational budgets last year amounted to P2, 980, 188, and to P722,071 for out-of-town purposes.

The Evangelical Synod of North America numbered 339, 853 members in 1916, and has now declined to 314, 418. The number of congregations has fallen from 1, 331 to 1, 287. The States in which this Synod has the largest representation are as follows: Missouri (160 congregations with 34, 382 members), Illinois (234 congregations with 65, 584 members), Ohio (128 congregations with 40, 487 members), and Wisconsin (106 congregations with 24, 511 members). Spent last year P5, 134, 536 for municipal budget and P859. 483 for out-of-town purposes. E. E.

The President of the United Lutheran Church, D. F. H. Knubel, recently issued **a necessary reminder.** He opposes the disorder which exists in our country, which is now spreading more and more, and which also wants to penetrate into Lutheran circles, namely, that pastors who are not members of a congregation are now distributing the Lord's Supper, performing weddings, baptizing children, officiating at funerals, etc., without the profession and commission of a pastor in the name of a congregation. This disorder has already reached such a point that the presidents of the various synods in the United Lutheran Church have asked that the matter be made clear and that the following be done

be regulated. According to biblical Lutheran teaching, the congregation holds the keys, that is, it is the owner of all the goods and rights of the church. What happens in a congregation is done in the name and on behalf of the congregation through its called pastor. There shall be, as our good Lutheran confession, the Augsburg Confession, correctly says in the 14th article, "no one in the church to teach publicly or to preach or to administer sacraments without proper calling." If a pastor has retired, or has resigned his office on account of sickness, and is without a definite congregational calling, he too should not officiate, unless called upon and appointed to do so by a congregation through its pastor. If a pastor has resigned his office and has entered a secular profession, then he should also no longer be called upon to perform such pastoral acts. The calling to perform such acts ceases precisely when the profession ceases from a congregation. He who works in a secular profession and remains in it has just thereby given up the divine profession of a servant of the church. "No man of war entangleth himself in merchandise of food," 2 Tim. 2:4. "The LORD hath commanded that they which preach the gospel should feed on the gospel," 1 Cor. 9:14. D. Knubel, in his quite correct judgment on this matter, says that the mischief goes so far that a state is about to enact a special law whereby pastors who do not actually have a congregation are forbidden to perform marriage ceremonies. This also is an impropriety, that sometimes a desire is expressed by members of the congregation that for some reason a former pastor of the congregation should perform a marriage or baptism or burial. The right man to do this is just the present pastor, whom by the church calling every member of the church has also called to be his pastor. "Feed the flock of Christ, as ye are commanded!" 1 Pet. 5:2,

L. F.

What good will it do? With the close of the past year a great nationwide collection has been completed which has brought over twenty million dollars to Yale University in the eastern part of our country. The total of signatures collected exceeds by \$210,000 the goal set. The ten highest signatures together amount to more than \$6,000,000. All expenses of the collection were defrayed by Mr. Edward Harkness of New York, a former student of this University. This large fund provides Yale University with an annual income of \$1,000,000.

The world has money and it costs a lot to be "scientifically educated". But what good is all education that is not based on God's Word? Yale University has become a hotbed of unbelief. But let us always remember one lesson: If the children of this world let their God and their heaven, which ultimately only brings them to hell, cost them so much, how much more should we children of God, out of love and gratitude to our highly praised Saviour, care for the spread of the gospel!

J.T.M.

How far have we come? The "Lutheran Herald" answers this question by writing: "How little Christianity and culture have been achieved in the world, after all, is brought to our attention when we look the bare facts in the eye. Two-thirds of mankind are still unchristian. Of the 1,800,000,000 inhabitants of the earth, only 600,000,000 - and most of them, unfortunately, in name only - are Christians. Here in 'Christian' America scarcely half of our 110,000,000 inhabitants are connected with a church, while 27,000,000 of our boys and girls grow up without any instruction, that is, like heathens.

Let us speak more modestly of our Christian achievements! They are only beginnings. The real conditions should make us very humble, should awaken our consciences and drive us deeper into work and prayer. They should also put the question on the lips of each of us more than ever: Lord, what wilt thou have me to do, this day, in my circle, with my means and strength?"

The Christian must beware of two things, namely, first, of pride and arrogance, thinking that he has now done enough and served God enough; but secondly, he should not despair over the fact that faith and the fear of God are in such a bad way on earth. Our highly praised Saviour has clearly foretold us that things will be very bad in the world before the Last Day.

J. T. M.

German Catholics. A so-called "German-Canadian Catholic Day" was held at Tranping Lake, Saskatchewan, some time ago. The speakers stated how much the Catholics in Canada had increased in numbers since 1867. At that time there were only two bishops in Western Canada; now there are five archbishops, thirteen bishops and apostolic vicars in four enormous church provinces. A thousand Catholics have now become over a million. Special reference was also made to the fact that Catholics have a right to insist on the German language. One of the speakers elaborated, "Our mother tongue is a natural and therefore God-given right which no government and no organization may touch." In the last five months, reported the Immigration Secretary of the Volksverein, no less than fourteen hundred farm workers have been placed in Catholic parishes through this association. All parents have been strongly advised to send their children to higher Catholic educational institutions for further training, especially to those which give good German instruction. There are at present six such German institutions in western Canada. It was further resolved to do all in one's power to preserve the German mother tongue; only German teachers should be employed in German parishes, and these should be contractually bound to provide efficient instruction for Germans.

J.T.M.

The National Education Bill. This bill once went under the name of the Sterling and Towner Bill. It was defeated then. Then it came up again under the name of Curtis and Reed. There, too, it was defeated. It has come up again for the new Congress under a new name. It will eventually become law if the opponents are not on their guard and show even greater perseverance than the rigid interests behind the bill. From the ecclesiastical standpoint we must still fight it firmly and vigorously, if the freedom of our schools, higher and lower, is anything to us; but no less from a purely civic interest; for behind this bill are interests which wish to do away with the freedom and independence of the individual States, and to monopolize everything from Washington, and ultimately to prescribe to all schools what scientific and historical judgments they shall hold. God preserve us from state-monopolized science as from state-monopolized religion!

J. T. M.

Elementary Schools in Mexico. The opening of elementary schools in Mexico by the education department of the Calles government is reported by reliable sources to have taken place during the past year, when three hundred village schools opened their doors to waiting children who had previously worked in the factories or were employed on the large coffee plantations.

were unable to read or write. The government intends to open five thousand such schools in various parts of the country this year. Last year it spent twenty-two million pesos on popular education. Increasing attention is also being given by the Government to education among the rural population. Night schools, for example, have been established for adult workers in the countryside. The Roman Church, which hitherto conducted all the popular instruction in Mexico, made little effort to elevate it; it well built large and beautiful churches, but cared very little for the schooling of the young.

One thing we would like to wish for the children in the Mexican schools is Luther's Small Catechism, explained and expounded by faithful, confessional Lutheran Mexican teachers. J. T. M.

Abroad.

"Holy Economy." Under this heading, "St." writes in the "Saxon Church Gazette," "When the twelve apostles appointed seven almoners" (in that they were chosen by the congregation, Acts 6:2-4), "they were guided by a sure sense of what the congregation needed. It is not right that we apostles do everything! We can't even get it done! We cannot direct the work of love in the congregation in the way that is necessary and right without neglecting our actual tasks, and we cannot fully fill our sacred office without leaving open desires in the work of love in the care of the congregation. Let us form a helper organization! Of course, not everyone may become a helper, but only personalities who have a good reputation and are full of the Holy Spirit and wisdom. To such men we will confidently leave to do in the church what must be done and what can be done even by non-apostles. But we . . . ah, we are still left with a multitude of tasks which we can scarcely manage; for us it is necessary to persevere in prayer and in the ministry of the word. . . . If the story of the election of the seven almoners makes us ask whether we also everywhere in our churches have such a holy economy of power as the twelve, then it has done us a right service."

On this the "Ev.-Luth. Freikirche" remarks: "These are true words worth taking to heart. What others than the pastor can do, should be entrusted to them to do, especially in our Free Church, where all the powers of pastors must be used to have as many preaching places as possible served by one pastor. But even apart from the special need of our church, which must conscientiously keep house with the support granted by our fellow believers in America, the economy of forces is absolutely necessary in all professions, especially also in the preaching ministry, on the one hand, so that the pastor does not collapse before the time, and on the other hand, so that many things are not missed which should be done. Even with the best will in the world, the pastor is not able to do everything in the congregation and to be everywhere. Socially, for example, he should therefore be called upon very little and only for a short time; likewise, to give another example, as little association work as possible should be demanded of him, but the same should be entrusted to others who are serious, capable, and zealous Christians. On the other hand, the pastor should be required to be faithful in the preaching of the Word, in catechesis and other religious instruction, as well as in private pastoral care, and should not be deprived of the time necessary to be faithful. Otherwise the proper direction of his ministry will suffer, and consequently

The pastor is also expected to do other things that are unnecessarily expected of him, but cannot be done by him as they should be, because he does not have the time and strength to do more than faithfully carry out his preaching duties. Even the care of the poor, and the care of the treasury, should therefore be committed to others than the pastor."

Right words, true words, worthy of heeding, even and especially in America, even and especially in our Synod!

L. F.

Methodists in Germany. According to the Gazette of the German Baptists, the Methodist movement in Germany last summer had the following: 31, 863 members in full connection; 8, 978 probationary members, 9, 221 church children, 230 preachers and probationary preachers; 141 local preachers; 908 preaching places; 2, 843 pupils in religious instruction. There are about 12,000 members in 4,417 youth clubs; over 29,000 pupils in 580 Sunday schools; about 11,000 singers in 444 singing societies; and over 8,000 members in about 500 other societies. The congregations own 169 church buildings, chapels, and properties worth more than eleven million marks. In one accounting year a total of 1,821,213 Marks were raised in voluntary contributions.

According to this report, taken from the "Evangelical Germany," the Methodists are busily engaged in missionary work in Germany. J. T. M.

Activity of the Methodists in Germany. As is well known, the Methodists in Germany are very active. This is again proven by the establishment of a new "Chair of Systematic Theology" at their theological seminary in Frankfurt am Main. The "Apologist" writes about this: "This is an enterprise that should fill every German Methodist who is even somewhat acquainted with the history of the beginning of our work in Germany with the greatest enthusiasm. For we cannot close our eyes to the fact that the blessed successes Methodism achieved in Germany and Switzerland would have been inconceivable without the missionary institute (originally in Bremen) for the training of the first preachers in the early period. The necessity of a training school for future preachers was clearly seen by the founders of Methodism in German Europe: Jacoby, Döring, Riemenschneider, and Nippert, and no less by the leaders of our missionary work in America."

The article also cites two sayings of D. Krummacher, who says of Methodism, "Methodism is the angel that flies through the heavens, desiring to awaken the dead churches to new spiritual life," and, "It," namely, Unionist cooperation with the sects, "will rather prove to be a flood of the Nile, overflowing the banks, but fertilizing and enriching the whole land."

He who thus judges of swarm-spiritism, as Methodism also represents it, proves that on the one hand he is ignorant of sectarianism, and on the other hand that he is really quite unacquainted with the gospel of Christ. Methodism is against the Gospel; for on the one hand it teaches that man can cooperate in his conversion, but on the other that the sinner should base the certainty of his state of grace not on the Gospel, but on his feeling. Thus Methodism has fallen into mere works-righteousness.

We are also interested in the end of the article, where it says: "With the progressive Verenglichung of our local

German work, our work in the old fatherland should become more and more a concern to us of the German tribe."

Germany is truly in need of having the old voice of Luther resound again fully and completely in her regions.

J.T.M.

Reform of the Oath. Under this title the "Apologist" writes: "The draft of the new German penal code also contains a proposal for the reform of the oath. Such a reform is sorely needed. Every year the courts [in Germany] receive about 25,000 complaints of perjury, ten percent of which come to trial. For the most part it is a matter of false swearing in minor matters. Often persons who have sworn falsely out of fear, ignorance, or economic necessity are brought to justice, while other perjuries, committed for gain or other bad reasons, go unpunished because their falsity cannot be proved. The new penal bill intends to require the oath only in urgent cases, but to make false unsworn testimony punishable."

This proposition is to be commended, for courts of justice frequently require an oath in matters where a simple statement should suffice; but they do not see to it that the persons from whom the oath is required really know how serious an oath is. Of the perjurers Luther says, "These sin more grievously than the superstitious; for the latter uselessly lead the name of God, but these to lying, which is much more grievous." (III, 1199.)

J.T.M.

The Italian Waldenses, who grew out of a pre-Reformation evangelical movement, now have their own congregations in almost all the major cities of Italy. They have large churches in Milan, Venice, Florence, Rome, Palermo, and fifty other cities. They also have about seventy preaching stations in other places in Italy.

According to their confession, the Waldenses are pretty much on Reformed ground; but in confessing their faith and tenaciously adhering to their doctrines, they have shown such courage against the Roman Church that they have even aroused the sincere astonishment of the Romans. Even the severest persecutions have not been able to induce them to return to the bosom of the Papal Church.

J.T.M.

The Bible in the Philippine Islands. The American Bible Society, through its branch in the Philippines, reports that two million Bibles are in use in that island kingdom. There are 125,000 Bibles sold there annually. Thousands of natives seldom read any other book, and many are of opinion that the Bible is the only religious book in the world. Most of the Bibles that come on the market there are now printed in the capital, Manila. Formerly the English editions of the Bible were obtained from Tokyo in Japan; but after the great earthquake, the plates being destroyed by fire, a separate publishing house was established in the Philippines. The American Bible Society has been working in the islands for twenty-five years, printing the Bible in many dialects of the natives. But more than one-third of the total number of Bibles sold are in English. In the Philippines, it is further reported, it is not necessary to advertise the Bible to promote its sale, as the natives, with the exception of the Mohammedan Moros, ask for it of themselves.

This report, which the "Messenger of Peace" brings, may well be abundantly favorable; but that is true, that an open door has been shown to the Bible in the Philippines, which had not been expected. Thus the Lord brings in his elect.

J. T. M.

Religious Freedom in China. As the "Ev.-Luth. Gemeindeblatt" reports, the government of the National Party in China, which controls about three quarters of China, issued a decree last November prohibiting any persecution of individuals for their faith. The decree is the government's response to pleas submitted by individual Christian groups to the government, especially because of the uprisings that were set in motion against Christians last spring. The hostility of the Communists emanating from Russia is said to have been responsible for these insurrections. Besides this decree, the said government has issued orders to all generals in the army to vacate the premises of the Young Men's Christian Association and the Christian institutions. The missionaries are permitted to return to China.

J.T.M.

The power of the word. "At Meruberg, in East Africa," reports a change sheet, "wild and unbridled people live. This was the experience of the first Leipzig missionaries who were murdered there thirty years ago. But in the three decades since then, much has changed completely under the selfless work of the mission. Now six native teachers of this region, who have proved themselves for years in the Christian church, have ventured into the Masai's stomping grounds to preach the gospel to them on the steppe below the mountain. They had to expect that this act would cost them their lives. But in the vast majority of the hundreds of kraals (settlements) they have visited, they have been kindly received; indeed, here and there the savage Masai have urged that a permanent missionary work be begun in their midst. How "bright" now becomes the "dark" part of the earth!"

J.T.M.

AusWelt and Time.

Price of a slave. At the time when the ancient Roman Empire was flourishing, a common slave could be bought for about P85. A gardener cost about P300, a blacksmith P650, a good cook often ^2, 500/ an actor or actress P5,000, an experienced doctor even P10,000. After conquering a new province, however, one could buy hundreds of slaves for P5 to P10 according to present money.

Our dear Saviour was sold for a ridiculous price. But in so doing, he has freed men from the most terrible slavery there can be, namely, the slavery of sin and the devil. Bodily slavery has been pretty much abolished in the world, but into the slavery of the devil the world still allows itself to be enslaved. The whole story of the Passion points us to our duty to bring the gospel to the people who are enslaved by the devil, so that they can be set free, Joh. 8, 32.

J. T. M.

Folly with whom? Under this heading the "Ev.-Luth. Kirchenblatt" reports: "Not long ago an 'educated' European met with a converted man-eater. In his conceited superiority he made the remark from on high how stupid this chief had been to let the Bible and the missionaries into the country. In the 'educated', 'cultured' and 'scientific' world no one believed in the Bible any more. But with this he had just got to the right side of that Christian chieftain. He was not fooled by the catchwords 'education', 'culture', 'science'. Instead of all arguments he only pointed to

a strange-looking boulder and asked the 'educated man': 'Do you see the big stone there? It may tell thee which of us is the foolish! For on that stone we slaughtered our enemies only a few years ago; and in that oven we roasted their flesh for our feast. If the missionaries had not come to us with the Bible, at any rate the same fate would have befallen you here.'

All unbelievers are already foolish because they suppress the voice of their conscience, which testifies to their guilt, and persist in sin and ungodliness against their better knowledge. But only eternity will show them how unspeakably foolish they have been. But then it will be too late to repent.

J.T.M.

Freemasonry. The secret order of Freemasons is growing uncannily. It extends over the whole of the present so-called cultural world. It is basically limited to men from the middle class, who are in a secure bourgeois position...

are. Within the last ten years it has had an increase of one and a half million "brethren," and at the present time numbers 21,000 lodges and nearly 4,000,000 members, while fifty years ago there were only 8,000 lodges with 500,000 members. Freemasonry did not originate in the time of King Solomon, but 210 years ago, in 1717, just two hundred years after the beginning of the Reformation. At that time four lodges, the remnants of the medieval masonic associations, joined together in London, and thus was born the London Grand Lodge, the mother of all Freemasonry.

L. F.

Old ways and new ways.

By the still waters.

I am sitting at my study table, engrossed in my work. The postman unexpectedly brings an invitation from Michigan to preach at the seventy-fifth anniversary of one of our old congregations there. Now this was a congregation in the midst of which I had been repeatedly at conferences and otherwise in former years, and which is very near the place of Frankenmuth, where I was born and brought up.

and had first been active in the preaching ministry. So it is quite understandable that the decision to accept the friendly invitation was quite easy for me, especially since it was during the holiday season and I did not have to miss any duties of my next office. So the month of July took me to another northern state and again led me along old and new paths.

How the trip brought back memories already! It took the old familiar route on the Wabash Railroad from St. Louis to Detroit, which I have made who knows how many times, through the many places in Illinois, Indiana and Michigan where congregations of our Synod are located. Detroit, I noticed especially on the return trip when I stayed there a little longer, is still growing tremendously and has therefore been the largest and most important mission field of our Michigan district for a number of years, where two or three candidates are called almost every year and where new congregations are always being planted and where 40 pastors of our synod are already active. Rural pastors in Michigan have told me how many of their young people are constantly moving to Detroit, and how the main missionary activity of our churches is therefore concentrated in Detroit.

Detroit, for which the rural areas are often only feeders. Such concentration of the missionary work is certainly the right thing to do. When the situation changes, the church must not lag behind, but must follow the course of events and therefore direct its main attention at the present time to the mission in the cities and their suburbs.

From Detroit the way led me through the smaller cities and towns, which I still remembered from my school trips to the college in Fort Wayne; led me also through Flint, which has become a big city of 130,000 and more inhabitants in a few years. As in Detroit, this has been brought about mainly by the automobile industry. In the past, one would not have thought that a Lutheran congregation would ever come into being in Flint, since we had no other place there; now two pastors of our synod are standing there and a third, who is a member of the

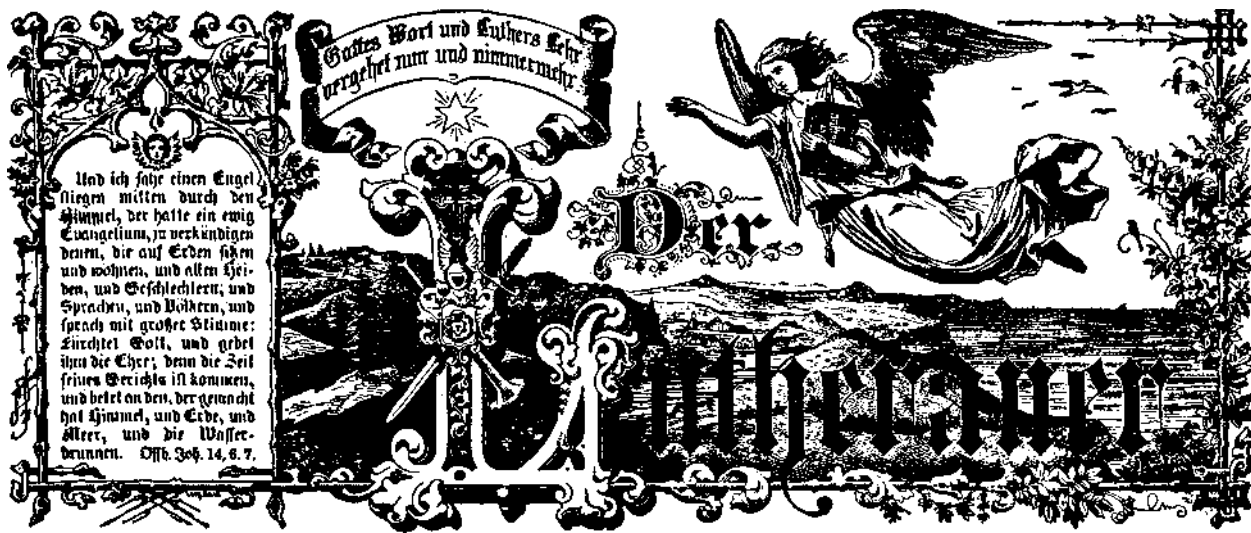


The church of the Immanuel congregation at Sebewaing, Mich.

(P. G. F. L. List.)

Wisconsin Synod. Further on the way led me through the old Saginaw, known to me from my youth, which at first was only a fort, and of which at that time the commandant reported to the government in Washington that only Indians, muskrats and frogs could live there; but long ago the Lutheran Church has had a firm place there, and our Synod is represented with three flourishing congregations and the Wisconsin Synod with as many congregations. At Saginaw I was met by G. F. L. List, again a former pupil, and at the same time, like myself, a child of Frankenmuth, whom I myself sent to college at the time; and after a pleasant automobile ride through old districts with which I was familiar, but some of which I had not seen for thirty-five years, I was soon at my destination in Sebewaing, in the hospitable parsonage there.

Sebewaing - an old Indian name, as such names are not uncommon in that part of Michigan, and which fortunately has remained and not been interchanged with any of the newer dozen names. Sebewaing means "still water." Such was the name given by the Indians to Saginaw Bay, which belongs to Lake Huron, and on which Sebewaing is situated, because the bay there is quiet and still



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No. 7.

The death of the Prince of Life.

The prince of life you have killed. Apost. 3, 15.

Maundy Thursday.

Behold, here am I, and the children which the LORD hath given me.
Is. 8, 18.

Behold, here am I and mine! See us confess, plead, and weep; Grant us, O Lord, forgiveness, absolve us from all sin! Thou who art enthroned in the heavens, Who dwellest in the sanctuary, Man of love and sorrow, Dwell also in broken hearts!

Behold, here am I and mine, Who are gathered at thy table. Thy blessed heavenly good, Thy body, Thy blood, Make us partakers as branches, Who from thee, the vine, live! That we may bring forth new fruit unto thee, O Lord, help, let it prosper.

Behold, here am I and mine; Oh, know us as thine! Let us not stand in the shadow, Where we wither and perish! In service and renunciation Let us bear your cross as a sign, Founded on faith's foundation, Ignited by love's ardor.

Behold, here am I and mine! When we appear before thee, Let not one of these purchased souls fail thee at the throne! High priest, thy hands shall bear us to our blessed end. Eternal thanks shall be ours - Behold, here am I and mine!

Rudolf Kögel.

"The Prince of life ye have slain"-certainly, these are strange, very peculiar words! Let us try to penetrate a little into the depths that open up in these words, and for this purpose let us ask God to give us enlightened eyes of understanding, that we may rightly discern both the cause and the fruit of the death of the Prince of Life.

St. Peter speaks here of the prince of life. A prince is a ruler, and a prince of life is the one who controls life itself and has it in his power. Peter uses a word here that denotes such a prince who is both the author and source of life. The ruler and author of life is God alone, the Lord Jehovah, who alone has life in Himself and from Himself. With him is the living fountain, Ps. 36:10, the source of life. From him all that is and is called life is derived; yea, in him all his creatures live, weave, and are, Acts 17:28. 17, 28. But in this connection Peter does not speak of the holy Trinity, but of the second person in the Godhead, of the Son of God, whom he himself calls "his [God's] child Jesus," Apost. 3:13. Read the whole passage, and you will have no doubt that Jesus is called the Prince, the Ruler, and the Author of life. Jesus calls Himself "the resurrection and the life", Joh. 11, 25, and testifies: "As the Father hath life in Himself, even so hath He given to the Son to have life in Himself", Joh. 5, 26. Therefore John also freely confesses: "In Him was life", Joh. 1,4. This is certainly true: Jesus Christ is the prince of life.

Now it says, "You have killed the Prince of Life." How is that possible? Did we read it wrong? Isn't that a contradiction in terms?

The prince of life, the ruler over life, to whom life belongs, who is the source of all life, is said to be dead, killed? We read it again. There it is plainly written for anyone who can read, "The Prince of Life you have killed." That's not the only time that statement occurs in Scripture either. The apostle Paul says 1 Cor. 2:8 that the rulers had crucified the Lord of glory. John sees the Lamb standing in the midst of the throne of God, before whom all creatures in heaven and on earth fall down in worship, as a Lamb slain, Revelation 5:6. The Saviour Himself addresses His apostle, saying, "I am the first, and the last, and the living. I was dead," Revelation 1:17, 18. There can be no doubt about this either: the Prince of life is dead, the fountain of life has died. Who can grasp this?



Christ on the cross.
Painted by Dürer in 1506.

The mystery grows even greater. The Prince of Life has been killed, murdered, violently deprived of his life. The murder and manslaughter of a human being is already a terrible sin. "Whosoever sheddeth man's blood, his blood also shall be shed by man," Gen. 9:6. A murderer has forfeited his life, not only temporal, but also eternal life; "a manslayer hath not eternal life abiding with him," 1 John 3:15. If the murder of a man is already terrible, the guilt is still greater if the murderer has killed his own flesh and blood, his brother. Cain, the murderer of his brother, was accursed on the earth, which had received his brother's blood at his hands, Gen. 5, 11. The height of iniquity seems to be reached when man kills his own father, his own mother, the person to whom he owes his own life. But much more horrible is the sin, much more horrible still the crime, of which St. Peter speaks. "The prince of

Life ye have slain." The creature has laid his murderous hand upon him who made it. The creature crucifies its Maker. Man kills his God! Who can measure the greatness of this sin, who can fathom the enormity of this outrage?

Who committed this atrocity? The apostle says: "You have killed the prince of life." Who is meant by this is clear from the context. The apostle means here the Jews, his fellow-citizens, who had gathered around him in the temple. All of them without exception he includes in his terrible accusation. Not only the rulers of the people, who had set the whole bargain in motion; not only the chief priests and scribes, who had so severely indicted JESum; not only Caiaphas and Pontius Pilate, who had condemned the innocent man to death; not only the soldiers, who had crucified the condemned man; no, the whole people were guilty, they all, all had put the Prince of life to death. If you and I, dear reader, had been present in the temple that day, this word would have come to us also. Yea, there is not a man upon earth to whom this word is not spoken, Thou hast slain the Prince of life! For he is "wounded for our iniquity," Isa. 53:5; he has "tasted death for all," Heb. 2:9. There is not a man on earth who, in view of the dead Prince of Life, would not have to confess, "Alas, my sins have smitten thee!" My sins have joined in the desolate cry, "Crucify, crucify him!" My iniquities have given strength to the hands that have nailed JESum to the cross. My transgressions have wielded the hammer that drove the pointed nails through His hands and feet. I, I and my sins have killed the Prince of Life! Christ-killers are not only the Jews, Christ-killers are not only Herod and Pilate, a Christ-killer am I too! Woe, woe is me! "Where shall I flee, to?"

Look to him, the Prince of Life, who dies there on the cross! Look upon him, and in his death let him be your Prince of Life. How is this possible? Behold, though the hands of men smote him upon the cross, though the iniquity of men slew him, yet no power of earth, nor of hell, could have put him to death, if he, the prince of life, had not freely relinquished of himself the life which no man could take from him, Joh. 10:17, 18.

And why does the prince of life give his life? Let us hear Him Himself: I give My life for the redemption of many, Matth. 20, 28; I will give My flesh for the life of the world, Joh. 6, 51. His life, of which even my sin could not have deprived Him, He voluntarily gave up for the sake of mankind. His death, as the death of the Prince of Life, was His own free decision in accordance with the Father's redemptive counsel. By his death he redeemed all "who through fear of death had to be slaves throughout life," Heb. 2:15. His unique death atones for our guilt, puts to death our death, gives us life. For as the Prince of Life he cannot remain in death; "he tears through death" and penetrates into life, of which he is the source. Thus, even in death, he is the Prince of Life.

the Prince, the fountainhead of our life in time and eternity. Thus the undeniable fact, the unfathomable mystery, the horrible crime expressed in the words, "You have killed the Prince of Life!" becomes, through God's wisdom, the ground of our faith, the anchor of our hope, the cornerstone of our blessedness.

Th. L.

Dürer.

Albrecht Dürer, the greatest painter of Germany and one of the greatest painters at all, was born at Nuremberg on May 21, 1471. The day of his death was April 6, 1528, and since just four hundred years have passed since then, this artist is now commemorated in many journals and new books of scholars, and many a celebration is held in his honor. And why also in this ecclesiastical journal of ours? Because he was and remained a humble child of God, a Lutheran, until his blessed end, with all his high talent, which placed him among the most famous greats of the human race.

Already in his parents' home he was founded in the Christian faith. From his still existing letters and notebooks, which are so clear, so straightforward, so soulful, in a word: so German as his pictures, we can gain some information about his inner life. The parents belonged to the "quiet ones in the land", Ps. 35, 20. The father educated his large flock of children to the glory of God and exhorted them to love God and to act faithfully toward their neighbor. In the same way the mother was concerned about the happiness of her little ones. As often as one of them had an exit to do, she called after him at the door, "Go in the name of Christ!" The famous son speaks movingly of the faithful departure of his father, who died in 1502, and of his mother, who left the world in 1514 after a widowhood full of trials. The pain of both loss still trembles from his words. What a friendly effect the sight of this parental home still has on us after all these hundreds of years! The various portraits of the father and mother, which the artist's hand has left to posterity, also contribute to this. Obviously, love and respect have guided this hand in their production.

How the career of the young Dürer developed little by little; how the father soon recognized that his Albrecht was not destined from above to the paternal goldsmith's trade, but rather a painter was in him, and how he accordingly ordered the boy to a Nuremberg painter for instruction; how he made leaps forward in art here and for the sake of further education went on journeys as far as Italy, where he kept company with Titian and other high masters of art as an equal; how he also had art friendship and correspondence with Raphael, the most famous painter in Italy; how he settled in Nuremberg as a highly respected man and established a happy household; how in a long row the most wonderful masterpieces left his workshop, which are still the noblest ornaments of much-visited picture galleries; how he was in rare versatility not only draughtsman and painter, but also skilled copper engraver, also sculptor, and understood the art of building, in addition to which he wrote remarkable books on the building of fortresses and the theory of space; as finally many princely heads, first of all Emperor Maximilian and Elector Frederick the Wise, many noble city lords and lights of science, like Melanchthon and Erasmus,

who honored him with patronage, veneration, and warm affection: over all this we hasten here with popular brevity half over.

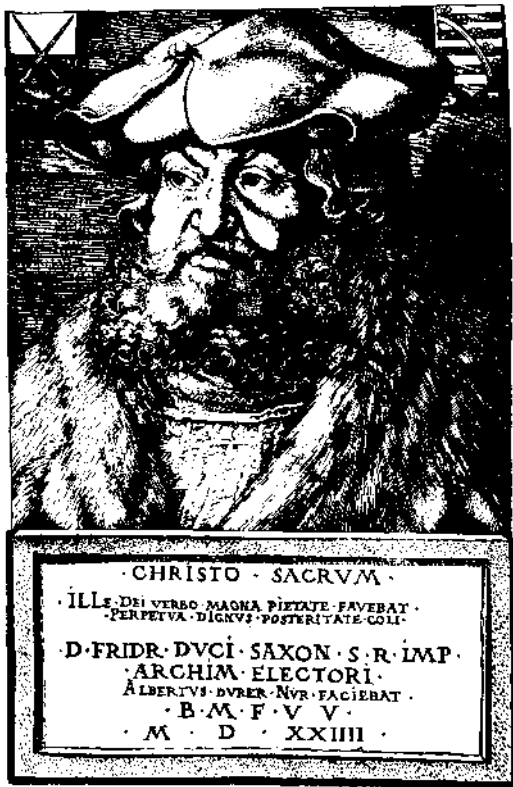
But of Dürer's position on the Reformation we must boast something more in praise of God. The artist Albrecht Dürer, our fellow believer, was born twelve years before Luther. The night of the papacy was still upon the world. But in every night there is still some life here and there. And was it not life, when many a heart sighed before Luther's day: "Guardian, is the night almost gone?" Is. 21, 11. Among those who sighed was the Nuremberg Master. Already in 1498 his profound drawings to the Revelation of St. John appeared, among them after chapters 17 to 19 the sheet with the proud



Dürer's self-portrait from the year 1500.

Babylonian woman sitting on the dark seven-headed beast, and against which high out of the clouds with a host the horseman bursts forth, who is called "Faithful and True", ch. 19, 11. The picture unmistakably aimed at Rome lying in ruin and the judgment determined for it. Familiar contact linked the painter with the Nuremberg councillors Willibald Pirckheimer and Lazarus Spengler. The latter is dear to us all as the author of the hymn "Durch Adams Fall ist ganz verderbt menschlich' Natur und Wesen". Luther's posting of the theses awakened loud rejoicing among these friends and their comrades in spirit: "He is here whom we have been waiting for! What a shining light was suddenly kindled! Dürer's joy was expressed in the sending of some of his art sheets to the Reformer. Soon, writings by Luther arrived at Dürer's house, sent by the Elector, and in his letter of thanks to Spalatin, the court preacher of Frederick the Wise, the presentee speaks of Luther as the "Christian man who helped me out of great fears". A much-

telling sentence! Dürer had recognized his need for sin and was terrified of God's impending judgment. Into the heavy affliction of his soul now sounded from Wittenberg the voice that proved the open access to God's grace through the blood of Christ from the Holy Scriptures. In Nuremberg, Luther's brother and friend Link soon preached the newly given Gospel to an eager audience, and with the distinguished noblemen Ebner, Nützel, and Holzschuher, Spengler and Dürer also regularly came to listen. In the years 1520 and 1521 Dürer, accompanied by his wife and her maid, made a journey to the Netherlands, of which we are circumstantially informed by the diary he kept. He hurriedly throws his remarks on paper to record what he experiences. In the midst of the sober, brief details, however, we encounter a coherent letter, an outpouring of heart, half soliloquy, half prayer, which he entered full of deepest sorrow,



Elector Frederick the Wise of Saxony.
Copper engraving by Dürer from 1524.

when in communication with Luther's Dutch followers the news reached him that Luther, returning from Worms, had disappeared near Eisenach. There our painter wrote, among other things: "Is he still alive, or did they promote him, which I do not know, so he has suffered this for the sake of Christian truth and that he has punished the unchristian papacy, which strives against Christ's release with its great burden of human law. ... O God, if Luther is dead, who will carry the holy gospel clearly for us? ... O Christian people, ask God for help, for his judgment is near and his justice will be revealed. Then shall we see the innocent bleed, whom the pope, priests, and minsters have judged and condemned. Apocalypse." Thus concludes the lengthy diary entry, again turning to the Revelation of St. John, for which, twenty-three years earlier, he had already conceived the poignant drawings mentioned above. What a celebration it must have been for Dürer when it turned out soon enough,

how much Luther was still alive and he had only been brought to the Wartburg for safety!

In 1526 Melanchthon came to be active in the opening of the Nuremberg grammar school. He consorted diligently with Dürer, who at that time engraved Melanchthon's picture in copper. (The art of engraving was brought to the highest conceivable perfection by Dürer). They talked about the life of Wittenberg, especially about Luther, and Melanchthon brought out a picture painted the year before by Cranach, which depicted Luther. In this intercourse the painter gained an overwhelming conception of the greatness of these Reformation men, and from such enthusiasm grew his last work, which probably all connoisseurs declare Mund to be his greatest. The two panels, probably intended as altar-pieces, present the Evangelists John and Mark, and the Apostles Paul and Peter; but the whole is briefly called "The Apostles." The pictures may be regarded as a profession of faith by the artist. On the left stands in front at full size, with finely composed features strongly reminiscent of Melanchthon, the evangelist of whom Luther often says: "John is a master in the article of justification." He here almost entirely obscures Peter, standing beside him, but in the background of the picture, to whom he shows his Gospel, opened in his hand, with the opening verses, "In the beginning was the Word," etc., John 1:1. Both gaze with indescribable reverence upon the book. Facing you, the right-hand panel shows Paul as the principal figure, holding the book of Scripture before him, but with his eye penetratingly fixed upon you, the beholder. "The gaze of Paul none can endure who try and stand before him," is said of it by a writer on art. Beside the great apostle, yet not visible to the whole figure, stands Mark, who seems to address Paul in loving adoration. From the existing numerous drawings by Dürer it is clear that from the beginning, even before the appearance of Luther, Paul was the most important apostle to him. Dürer gave the panels to the Nuremberg Council. In order that the opinion of the pictures be understood correctly, he had the following inscription added underneath: "All worldly rulers in these solemn times take care that they do not accept human seduction for the divine word, for God does not want to have his word taken away. Whereupon hear these four men, Petrum, Johannem, Paulum, and Markum." Then followed the passages: 2 Pet. 2; 1 Jn. 4, 1-3; 2 Tim. 3, 1-3; Mark. 12, 38-40. In 1627 the Nuremberg Council had to hand over the two pictures to the Catholic sovereign Maximilian of Bavaria, and he had the Bible passages - cut off, although they were aimed not merely against Rome, but also against the enthusiasts and (in the words: "people who think of themselves") perhaps also against the humanists. In his booklet "Albrecht Dürer", written with love, R. Wustmann's closing words are: "If the German culture should perish once and one might do a wish that a piece from it would be preserved, then I would call Dürer's apostles."

How gladly would Dürer have seen the great Luther, how heartily would he have liked to paint him, "with diligence abkonterfeit and engraved in copper for a lasting memory" and thanks for his writings! Strangely enough, it did not come to that. But Luther also thought a great deal of Dürer, as his warm participation after receiving news of the painter's departure and also his statement testify: Dürer did not like pictures that were painted with many colors, but those that were simple and plain; so he, Luther, also liked simple, understandable sermons.

What Dürer believed, he also lived. His magnificent art served the recognized truth. The biblical image "he raised to highest dignity and effect as the man with the seer's eye, before whose spiritual sight every process gains form and life". As he was subject to and cordially devoted to his parents until their death, so he loved and honored his spouse destined for him by his father. A lightly sketched drawing, which is a youthful portrait of his wife, bears his inscription "my Angnes". And the most beautiful portrait of a woman he ever painted shows her in later times with the letters A and D connecting both their names as an ornament on the band of her bodice. To his friends he was a cheerful friend. To his fellow citizens he worked in hand. No less did the rest of the world learn of the faith that animated him. Did the fame he enjoyed numb him? Did it diminish his modesty?



The apostles John and Peter.

Painted by Dürer in 1526.



The evangelist Mark and the apostle Paul.

"I myself estimate my art quite small. Then I know what I lack," he says once confidently. Another time: "I do as much as I can, but not enough for myself." In Ghent, he once confided to his diary that he was not a little surprised how people in this city, which was so great and powerful, regarded him as something great.

Dürer was only fifty-seven years old when death came to him, but he had long been on a first-name basis with it. Often "the last enemy to be lifted" appears in Dürer's pictures, and because he liked to write quite a lot of poetry as well, he added the epigraph to the woodcut "Death and Landsknecht":

To whom the hour of his death was always
well in his heart, And every day sends himself
to die, Divine grace has looked upon him.

Thus he died firm and well equipped in the faith.

Wilh. Schaller.

From Brazil.

Conference and Jubilee in the Church of Bom Jesus.

Almost in every issue our "Lutheran" brings its readers - and also us here in distant Brazil - reports about our missions from all ends of the earth. Rarely, however, is there a report from the Brazilian mission in its columns, even though there are many things to report from there that might be of general interest. So it should be a pleasure for me to report something to the "Lutheran" on behalf of our Southern Conference, namely about the conference and jubilee celebration in the congregation of Bom Jesus.

The word conference is a word of joy, especially for us pastors here in Brazil, who often live hours away from each other and only meet once every six months. There we sit, so to speak, in a closed corner of the earth, without rail, telephone or even proper postal connections. And when one has lived in seclusion for months and has exhausted one's strength, often also one's courage, through school work and especially through long, strenuous rides or journeys in the service of extensive parishes, then it is a true recreation to come together for a conference and to get new strength, new courage and new zeal in the fellowship with fellow ministers.

So, in joyful anticipation, I saddled my bay horse the day before the conference began, and at sunrise I set out; for I had eleven hours of riding before me until Bom Jesus. That, however, would have been quite a lot in one train. But halfway between Sao Pedro and Bom Jesus lives my next brother, Fr. E. Hirschmann; there we will stop for lunch, my bay horse may stay there, and I will travel on with the brother on his wagon. So it was done, Father Hirschmann also took his wife and children with him; and so we arrived - a whole wagonload - at sunset in Bom Jesus at Father B. Flor.

We were the first; there was still no sign of Father A. Drews and Teacher E. Wille from Solidez; Teacher R. Wille from Triumpho was also not yet there. After a few minutes, however, the rattle of a wagon was heard; it was the Solidezers, also a whole wagonful; for Mrs. P. Drews and three children also came along. This might make a lively conference! a threefold one: pastors and teachers - women - children. The whole house was swarming with people. The poor host! But he wanted it that way.

Since it had suddenly become cool, even cold, in the very hot afternoon, one felt all the more comfortable in the warm room, in a convivial get-together with steaming tea. Not all of them, of course; for some had suffered from the long journey in the great heat and the sudden change in temperature, causing headaches and tearing ears.

The next morning we went to work. Teacher Wille had not yet appeared; Fr. Flor had to be excused for the whole day because of a funeral. So the four of us had to hold a conference. That was fatal. But it could be done. One was chairman, one secretary, the third made a proposal, the fourth supported it. And when, after a lively debate, it came to a vote, and one or other abstained, the proposal was literally "unanimously" either adopted or rejected. But even when the Conference is full, it is much the same, for our Southern Conference consists of only six members. Therefore, if the presiding officer is not too strict

record. But one must not forget that many of the former "preaching places" are no longer counted in the statistics. In the past, one could read in the "Yearbook" that a city missionary had 9 preaching stations with 155 communicating members. Now we keep a special list of institutional missions to hospitals, prisons, almshouses, and other state institutions. Many of our pastors preach in state institutions and also distribute Holy Communion to people; but the quota system also applies here. By preaching places we now mean only those places where a congregation is sought to be raised up.

In regard to baptized members, the census office gives us an increase of 415, 607 members since 1916. The error here lies again in the statistics of the census report published in 1916. There 618, 797 members are attributed to us. According to our "Yearbook" we already had 940,490 souls at that time. Here are two possibilities: Either the report of the census office of 1916 was not complete, or the great majority of our pastors at that time, instead of "members" or "souls," gave only the number of "communicating members." This may have been prompted by the note on the questionnaire at that time which read, "The term 'members' is used variously. In most Protestant communions it is restricted to communicant members; in the Roman Catholic Church and in Eastern churches it includes all baptized persons, while in some communions it includes all enrolled persons." It is not quite clear from this what was actually meant. Several of the old reports of 1916 have been examined in Washington, and it has been ascertained that many of our pastors at that time gave the number of communicant members, and a statement to that effect has therefore been added to this year's report of the Census Bureau. According to our own statistics in the "Year Book" we have grown from 940,490 souls in 1916 to 1,028, 715 baptized members in 1926, an increase of 88, 225 or about 10 per cent.

With regard to the Missouri Synod, it might be noted that the 1916 Census report included the Negro Mission with 35 preaching stations and 1,900 souls, which this time is listed separately from the statistics of our Synod, as it should be, since the Negro Mission is operated jointly by the four Synods of the Synodical Conference.

Concerning our sister Synod of Wisconsin and Other States, whose membership in 1916 is listed as 108, 346, we note that since the last census of 1916 the Michigan Synod, the Minnesota Synod, and the Nebraska Synod have organically merged with it. These synods were still listed as stand-alone synods in the last census report with 215 preaching stations and 42,015 members. Adding these members to the 108, 346 members of the then Wisconsin Synod gives the figure of 150, 361 and a growth of 87, 881 members or 52 percent in the last ten years. The above note added by the Census Bureau to the number of members about the different census in 1916 refers to the whole Synodical Conference.

The Sunday Schools within the Synodical Conference have doubled in the course of the last ten years. In 1916 we had 110, 300 pupils with 10, 237 teachers, and now 212,071 pupils with 21,432 teachers.

The church property of the Synodical Conference is estimated at \$78, 755, 894.

The expenses of the Synodical Conference as a whole amounted to \$19,487,432. Of this amount, \$16,071, 756, were for congregational purposes, and \$3,409, 866, for non-congregational purposes. No particulars were given for \$5, 810.

Of the churches in the Synodical Conference, 1, 537, with 692, 307 baptized members, are in towns of over 2, 500 inhabitants, and 3, 215 churches, with 600, 313 baptized members, are in country towns or in the country. But the expenses of the country churches amounted to only \$7, 120,049, while those of the city churches amounted to \$12, 367, 383. The church property of the townships is estimated at \$53, 088, 523, and that of the country townships at \$25, 667, 371.

E. E.

To the ecclesiastical chronicle.

From our Synod.

Testimonies in word and deed against the Lodges. If one looks through the various synodal reports of the past year, as they gradually appear, the attentive reader will notice how everywhere testimony is given against the Lodge, which is particularly dangerous in the present time, and how especially our lay representatives are determined to take their words seriously. Thus it is written in the Synodal Report of the Middle District: "The lay members, who met on June 22, adopted the following resolution, which they respectfully submit to Synod for discussion and adoption: Since at Synod 1925 the District discussed the Lodge question in detail and passed resolutions on it, and since the Synod of Delegates in St. Louis in 1926 passed similar resolutions, the Synod of Delegates in St. Louis in 1926 adopted the following resolution. Louis in 1926 passed similar resolutions, and since our church in its periodicals and otherwise calls attention to the proper, scriptural position against the Lodge, and since all our congregations have had opportunity to be sufficiently instructed as to the position which our church takes: therefore be it resolved that we earnestly urge our pastors and synodical officers to see that these resolutions are fearlessly carried out, and we pledge to them our full support and firmly believe that we thereby express the sense and opinion of the lay members of our synod." These resolutions of the lay members were then adopted by the District.

Likewise, in a survey of the mission field of its state, the Texas District printed the following sentences: "We shall always have to reckon with the lodge question in our mission work, just as elsewhere. The lodges covet admission to us. Recently they have been trying to gain entrance into our congregations in such a way that they say: 'The man has nothing else to do with the Lodge; he only has his insurance there. We experience again and again that where we take up the right position in the question of the Lodge, we make somewhat slower progress at first. But experience also teaches again and again that where we stick to God's Word, we eventually win the day, and not only increase numerically, but also build up healthy congregations.'"

The Northern Nebraska District, in a special case, passed the following resolutions, "1. We recommend to the Honorable Synod to declare that a long standing admission of lodge members to Holy Communion be declared to be wrong and unlawful," and it then took a position in a case which came before the Synod, urging the officials of the District to act further. L. F.

Report cards for the parochial school. In our synodal reports, however, there are also very beautiful statements about the parochial school. For example, the synodal report of the Texas district states: "The Mission Commission has also worked during this biennium [a period of two years] to cultivate the parochial school and to establish new schools. It is true that there are obstacles to the establishment of a school that are not easily overcome. But we are happy to report that the number of schools has now risen to 17. We also have the good hope that in the foreseeable future, especially when a chapel is available in this or that place, the number of our schools in the mission will increase considerably.

"We take this opportunity of calling particular attention to a phenomenon which is still somewhat new in our mission, namely, the existence of several schools which we may fairly call mission schools. We refer to such schools as those at Denver Harbor, Galveston, and Port Arthur. In these schools, after all, are to be found the children of church members. But yet they are schools which are attended predominantly, by more than 75 per cent, by foreign children. These children must accept all religious instruction and also put up with our Christian discipline. The Mission Commission does not yet dare to say how these schools will finally turn out. That we have here a splendid missionary opportunity, however, is as clear as day, and that the fruit of these schools will be thirtyfold, sixtyfold, and a hundredfold, no one will deny. But we shall only in time be able to estimate these schools quite accurately."

The Michigan district report states the following:

"The number of pupils in our weekly schools during the last school year was 8,088. Although this figure itself is reliable, it is not possible to make an exact comparison with previous years. Such a comparison would only be possible if accurate data were available from all schools towards the end of each school year. Nevertheless, in the past year the number of pupils has increased by about 600 compared to 1925, when the last report appeared. This increase is mainly due to the foundation and growth of several mission schools. The number of pupils increased in 48 schools last year, decreased in 51, and remained the same in 11 schools. To these must be added the four new schools.

"2. Some 500 foreign children attend our schools, nearly 200 less than two years ago. In 25 places the strangers have to pay tuition, and it ranges from 30 cents to \$2 the month. We have schools where the tuition for strangers is set quite high, as a kind of barrier. In the .Lutheran? among the .bright sides of our school system^ is counted in the first place the attendance of many non-Lutheran children. .Through these children the teacher and pastor also come in contact with the parents. How many a soul may be won for our church in this way! Our schools are at the same time also "mission schools," and not only for the congregation and synod in question, but also for the church in general, and for each individual child who comes forward, in particular? "

L. F.

Parochial schools in Canada. Father H. J. Böttcher reports on this in the District Journal of our Alberta and British Columbia District, "Our Church," as follows: "In Nelson, B. C., a parochial school has been in existence since January 3. In spite of many a difficulty, Father Janzow has succeeded in starting a school. Seven pupils enrolled on the first day. Soon

another four children appeared. It is expected that more children will attend the school in the near future. But already there is a lack of seating. More benches need to be purchased and the money is still missing. Are there not many Christians in the district who would be willing to provide a bench? This undertaking must not fail through human fault. For our church system in British Columbia the establishment of this school is a most important undertaking; it is the beginning of a firm foundation.

"On the 19th and 20th of this month [February] our two parochial schools at Stony Plain were officially visited, on behalf of the District Board of Education, by the undersigned as well as by the District President. We are pleased to report that the schools are being ably conducted by two teachers, Rosnau and Enders, who are natives of our own college. In addition to instruction in the usual elementary subjects, the children receive daily instruction in religion, which is so necessary. German lessons are also given daily. The best of all is that the schools are run in a Christian spirit. Christian order and discipline prevail in the schools.

"Let us encourage our teachers, by letter or in person, so that they may continue to strive earnestly to conduct the schools in a proficient manner. Above all, let us prayerfully bear upon our hearts the Christian education of our children in the home, in the community, and throughout the district!"

There is so often a complaint nowadays that it is so difficult to found parochial schools. No one can deny that we have had particular difficulties in recent years. Nevertheless, the above letter proves that the establishment of parochial schools is not impossible. The best way to found a parochial school is still to get down to work and found one; the less said, the better it goes forward. From the small and humble beginning a blessed school usually develops.

J. T. M.

Candidates for the school office. Our school superintendent Stellhorn writes about this among other things: "This year at least seventy candidates from our teacher seminaries will be available to the church. Our congregations should therefore not be afraid to send in their candidates early. In the past, this was often not done because people feared that they would not get any candidates. Seventy candidates, however, is not too high a number for us. Since fifty percent of our children still attend the state schools, we should easily be able to accommodate seventy to eighty candidates each year, or even need more. Last year, at first, not enough vocations came in to supply all the candidates; but when heard of, soon enough vocations came in, so that by the 1st of July, all the candidates were accommodated. That our people are not afraid of 'overproduction' is proved by the numbers of pupils sent to River Forest and Seward last fall."

This is the right way for Christians who have the welfare of the church at heart to reckon. If God once gives us a full harvest of candidates, we should not immediately think of reducing the number of disciples, but should stretch the tents wide and expand the missionary work. Experience also teaches that lean years follow fat ones, as once in Egypt, so in the Church today. J. T. M.

Student Pastors. In our synod, as in others in this country, the mission of student pastors has been richly rewarded. Our students in the colleges and universities of this country are in great peril of their souls,

because the spirit of unbelief blows in these institutions, and in some places is deliberately fanned and strengthened by godless professors. There our student pastors have ample opportunity to testify against error and to defend the truth of the Christian religion. That mission through student pastors is important has also been recognized by the Roman Church. In Germany it carries out missions through student chaplaincies at all the larger universities, such as Münster, Munich, Stuttgart, Tübingen, Hamburg, Königsberg, Leipzig, Berlin, Hannover, etc. These Roman student chaplains are all Jesuits, who are among the worst enemies of the Gospel and therefore constitute a new danger to Protestant students. Lutheran parents who send their sons or daughters to universities and colleges should indeed see to it that they get in touch with our student chaplains, so that they may be properly warned, instructed and guided.

J. T. M.

Domestic.

Catechism Anniversary. Next year it will be four hundred years since Luther published his two magnificent catechisms, the Small Catechism, which is known to all our readers, and the Large Catechism, which is unfortunately not so well known. Since in these four hundred years the Small Catechism, in particular, has been such a blessing for Christianity, we should also celebrate the four hundredth anniversary of the Catechism with praise and thanksgiving to God. Other synods have already made arrangements for a worthy celebration. Several synods intend to publish a new English translation of the Small Catechism. The Committee for the Scripture Mission of the Norwegian Lutheran Church in America has decided to have an edition of 50,000 catechisms printed and to distribute them freely during the year 1929. They are to be placed in churches, hospitals, railway stations, trains and other places, so that anyone passing by can take the booklet with him. In order to cover the costs, special collections will be held in the parishes this year.

This is a way of celebrating the anniversary of the Catechism that is truly to be praised. We cannot better testify our thanks to God for the Catechism than by studying it diligently ourselves and by putting it into the hands of others who do not yet know it.

J.T.M.

Coal Miners' Misery. Since 1924, some fifty thousand coal miners in Pennsylvania have been "on strike" because, they claim, the coal mine owners have broken the labor contract. These people, numbering with their family members about 300,000, are today, as Hiram Warren Johnson of California reported in the Senate, house-sitting like dogs in the shacks erected beside the houses from which the workers had been driven. "We saw," said Senator Johnson, "thousands of women and children literally starving to death. Hundreds of helpless families we found living in rough-hewn board shacks." President Coolidge and Labor Secretary Davis have tried to bring about a settlement of the strike situation, but unfortunately in vain. Great bitterness is showing on both sides, and no one will yield. The pits are now being worked by people who do not belong to any union.

Behind the whole movement lies selfishness, on the part of the workers as well as on the part of the employers. The workers' associations are especially to blame for these outrageous conditions, for they want to insist on their "right" even if innocent workers and their families perish in droves. And on the other side is big business, which knows neither justice nor mercy.

J.T.M.

Rude, foolish apostasy. These days the daily press reported the conversion of an American woman to Indian paganism. The foolish woman, in order to become the third wife of the former Maharaja of Indore, Tukoji Rao, who is quite well known in occidental circles, submitted to the Shuddi, the purification procedure of the Indian after-religion, and had herself "consecrated" in the name of Brahma, Vishnu and Siwa, the three Indian idols. The wedding celebration followed on the following Saturday. Europeans and Indians were present at the celebration, and, as is said, the "movie" was not lacking to perpetuate and publicize the whole act.

About this "conversion" of a "Christian woman" some newspapers got unnecessarily excited. That it is not at all significant, nor did it happen out of inner conviction, need not be explained. There are foolish people all over the world who, for the sake of money, honor, adventure, and publicity, deny heaven and the Savior and throw themselves into the arms of the devil. It is therefore not to be wondered at that an old maid, in order to become the concubine of an Indian, deigns to accept the paganism of her husband. A true Christian she has not been.

J. T. M.

Abroad.

As is well known, **Easter** is a so-called movable feast, which always falls on a Sunday, but every year on a different Sunday in March or April, sooner, sooner later. Other times and feasts of the church year, the Epiphany and Trinity seasons, which are sometimes shorter, sometimes longer, and the Passion season and its feast days, as well as Ascension and Pentecost, which therefore fall sooner, sooner later, are then also determined by this. This shifting back and forth, this "chugging" of the feasts, as Luther calls it, has resulted in many an unpleasant thing in church life as well as in civil life, so that people have often thought of changing the calendar and fixing Easter on a certain day. In the ancient Church, the mobility of Easter even once led to a prolonged, serious church dispute. Already Luther, in his famous writing "Of the Conciliis and Churches," complains that "our Easter is often kept too late icki years," and thinks: "Now it may fbedürfte it^j well again a Reformation, that the calendar be corrected and the Easter be set right." But he also thinks quite rightly that this must be changed "in one accord," otherwise "there would be a desolate disruption and confusion in all things, where one country would begin without the other." (St. Louis ed. LVI, 2192.)

Proposals to this effect have been made many times before, but nothing has come of them. But recently a suggestion has been made that does not sound so bad and whose acceptance would have some merit. This is the "Blochmann" calendar improvement. We take the following notice from the "Allgemeine Ev.-Luth. Kirchenzeitung":

A new improvement of the Gregorian calendar is currently making headlines, the so-called "Blochmann's". Its originator is Dr. Rudolf Blochmann of Kiel, who starts from the calculation that the 8th of April lies exactly in the middle between the extremely possible Easter boundaries, and offers all sorts of advantages by its distance from the first day of the quarter. "As the death of Christ on the cross took place on the 97th day of the year 783 according to the Roman calendar, the result for the feast of the resurrection is the 99th day of the year, or, according to Blochmann's proposal, the 8th of April of each year. In detail, the plan looks like this: 1. the common year contains 364 days with weeks and weeks.

The leap day, which occurs in all leap years, falls (as the 366th day of the year) at the end of the year and also has no weekday character. 2. the leap day occurring in all leap years falls (as the 366th day of the year) at the end of the year and also has no weekday character. 3. each date falls in all years on the same weekday. Each quarter or quarter begins with a Sunday. 4. the months January, April, July, October have 31 days, the other eight months 30 days. (Thus all quarters are of the same length and internally of the same form. Each month has 26 working days). Easter is set for Sunday, April 8, the 99th day of the year. (Accordingly, the other feast days dependent on Easter also fall on certain days of the year, for example, Pentecost on May 26). In this way it is achieved that the Easter year, i.e. the time between two successive Easter feasts, always counts 52 weeks. All feast days connected with Easter are fixed, and also the 24th of December, Christmas Eve, will in future always fall on a Sunday. The Blochmann calendar reform makes it possible to create a perpetual calendar in such a way that in the future every day of the year will coincide with a certain day of the week. January 1, 1933, which is also a Sunday according to the Gregorian calendar, is recommended as a particularly favorable time for the introduction of the Blochmann reform calendar, so that a smooth transition can take place."

L.F.

When the birth rate drops. The Apologist reports: "As a result of the decline in the birth rate in Germany, the number of confirmands is also in decline. In the last year under review, 1927, the total number was 753, 759, which means a minus of 55, 152 in comparison with the previous year. For the coming years, for the same reasons, a further decline is to be expected for 1928 and a low for 1929. On the rise is the number of confirmands from mixed marriages: from 34, 028 to 39, 884."

The paper does not mention that this drop in the birth rate is also a consequence of the war and the turmoil after the Great War. But this does not explain why the number of confirmands from mixed marriages has increased. There is a spirit of ungodliness and disobedience to God's law throughout the world, which shamefully sets aside God's commandments to fathers and mothers. Christians must beware of this spirit and keep in mind that God instituted marriage to perpetuate the human race. Where God's command is set aside, God's wrath and curse soon follow. Few children and few confirmation classes bring little blessing to house and church either.

J. T. M.

Monasteries in Germany. According to a compilation in "Light and Life" Germany has every prospect of becoming the most monastic country in the world. At the end of 1925 there were already 536 branches of male Catholic orders with 9, 972 members. Of these, 1, 577 were Benedictines, 1, 528 Franciscans, and 450 Jesuits. There were 6,489 branches of female cooperative orders with no less than 71,720 religious sisters. In Germany there are only 1,305 souls for every Catholic priest.

The Reformation emptied the monasteries. Through the right preaching of the divine word, Luther showed his Germans what is and what is not good works before God. It is an evil sign that the monasteries are now multiplying again in Germany.

J.T.M.

Lying Miracles. Some time ago the "Lutheran" reported in the columns of the Chronicle about the "Miracle of Konnersreuth". A reader of the "Lutheraner", who is a native of the area, then inquired from a relative who lives over near Konnersreuth. The latter sent her a newspaper clipping with the following news: "The development of things in Konnersreuth has taken a sensational turn, which has not yet been known to the public. The Friday visions and bleedings of Therese Neumann have not repeated themselves on the Fridays of the last few weeks. The Neumann is fresh and healthy and helps in the parental home and in the economy. The external soreness has disappeared except for the stigmata [wound marks]."

The relative of the "Lutheran" reader remarks in her letter: "None of this is true, it is all a hoax. Yes, there has been a lot of talk about it, but it was mostly their Catholic pastor's fault; he managed to attract quite a lot of people so that quite a bit of money came together. Now it mustn't be; it's stopped by the doctors."

So it is with the Pope's "miracles"; as he himself is a lying prophet, so his "miracles" are lies.

J. T. M.

Luther's songs. Rome cannot keep Protestantism out of the borders of Italy, much as it would like to do so. Protestant congregations, such as those of the Waldenses, Methodists, and others, have long existed in Italy. Of late years Protestant translations of the Bible are gaining wide currency among the Italian people. Now comes the news that Luther's hymns have been published in Rome in a quite excellent translation by a Professor Necco, and are available there at the Doxa publishing house for little money.

Luther's songs differ from many others in that they express the full, complete Christian faith in a clear, objective manner. It was precisely through Luther's songs that the truths of the Gospel were sung into the hearts of the people during the Reformation. A wide dissemination of Luther's songs among the Italian people would therefore be of great blessing to them.

J.T.M.

Blasphemy against the Son of Man. In 1926 a "Jesus Book" was published in France by the blasphemous writer Henri Barbusse, which after only a few months was distributed in 30,000 copies and is now also being brought to the people in this country by the socialist and atheist movement. In the book Jesus is described as an atheist, an anarchist and a mystic. A few sentences from this devil's book may show what kind of blasphemies our highly praised Saviour has to put up with in our God-estranged time. It says, "Jesus says the truth does not come from God to us, but from us to God." "If I say that God is anything apart from me, I make an idol." "Everything comes from us, including God." "If I were a fool, I would believe in God." "The revolution is the gateway to heaven." "Your real enemies to defeat are the rich and powerful." "Families are narrow-minded conspiracies of one against the other and carry within them the seeds of strife and envy."

What will become of our country if such scoffers gain the upper hand? Our duty to bear witness to the truth is clear and must be done without fear.

J.T.M.

Killing the "unfit". The "Ev.-Luth. Kirchenblatt" writes: "The *Australian Lutheran*, the magazine of our Australial sister synod, reports that in England a man an-

was accused of murdering his three-year-old daughter, who was afflicted with an incurable fatal disease. He wanted to put an end to her agony. The court acquitted him on the grounds that if the child had been an animal, the man should have been punished if he had failed to kill her.

"The fifth commandment, however, protects not only the life of the healthy, but also that of the sick. God has given us our life, and only he who gave it may take it again. And he who compares the life of man with that of animals has thereby proved that he knows and understands nothing of the Scriptures - he is a heathen.

"As long as we live in this world, we cannot always say why God has caused this or that person to come into the world and pass through it crippled or sick, but in the last day we shall see how many have been blessed immeasurably by living, perhaps for years, with an incurable disease, or by having such sick people in their families to care for them. We do not always know what God is doing now, but we shall know afterwards. And there is one thing we Christians know for certain, and that is that 'all things work together for good to them that love God', Rom. 8:28. " J.T.M.

Letter from a former confirmation student to his aged pastor.

One of our pastors provides us with this letter and refers to it as "a fruit of the church school." The letter reads, as follows:

Dear Pastor.

You may already be aware that I am in hospital - or am I not? I had an operation on March 10 and, thank God, I am on the road to recovery. At the same time, I also think of my old pastor (namely, you) who taught me the Word of God more loudly and purely and brought me to an understanding of the Gospel. Now this time also reminds me of the holy Passion, when Christ had to suffer for all sinners, and what a heavy burden that must have been. For me and for all sinners he gave himself up and let himself be nailed to the cross; and he did not deserve it, since we should have borne all this. Then I cried out to him on my knees and asked him to take away the pain, and he heard me, for my pain was much less than it should have been. The good Lord says in His Word, "Before they call, I will answer; while they yet speak, I will hear." And he has done so. And now I cannot express my thanks that he has so painlessly helped me through this operation, and sent his holy angel to protect me. And it standeth further, that thou, O LORD, must make me able by thy power, if I am to look upon this important matter with fruit and blessing; for without thee I can do nothing. Jesus loved me before I knew him. Thou didst give thyself for me when I knew nothing of thee. You endured shame, mockery, disgrace, and many a suffering to make me happy. For me, for me, for my good, you have done all this. Shouldn't I sing to you on that account? Should I not praise thee for this? Yes, "a thousand, a thousand times be thanks unto thee, dearest JEsu!"

My wife also had surgery on March 2. She is feeling quite well, thank God; admittedly, she has not yet regained her strength, but that comes with patience and trust in God.

Now, dear Pastor, I suppose I must close, or the letter will be too long. I say in conclusion:

O Lord, let thy bitter affliction provoke me for ever, With all earnestness to shun sinful desire, That it may never be out of my mind How much it cost thee that I am redeemed.

Amen.

Hope this letter finds you well and healthy. Greetings to you all

Your former confirmand

N. N.

Silent Week.

The great holy, silent Holy Week begins. The Lord Jesus makes his entry into Jerusalem. He enters as a king. But he is a king in lowliness. That is why he rides on a donkey that is not even his own. He enters the Holy City, from which he is led out as an evildoer with a cross on his back and on the cross the inscription "JEsus of Nazareth, King of the Jews." Why did he not escape from the cross? He was differently minded than we men are minded. He did not consider it a robbery to be like God, but expressed himself and took the form of a servant, humbled himself and became obedient to the point of death, even death on a cross. The cross of Golgotha makes the Hosanna sound muffled and imprints its seriousness on Palm Sunday. For the confirmands, too, the day is a serious one. They confess the Crucified One and want to be his disciples and pay homage to him. But for some confirmands, the hour comes later when they crucify anew their crucified King. We can do nothing else but ask the Lord to guide them, to strengthen them, to establish them in their confession:

He on the cross is my love, My love is Jesus Christ.

Food for thought.

Matth. 5, 23. 24 it says: "Therefore if thou offer thy gift upon the altar, and there think that thy brother hath aught against thee, leave thy gift there before the altar, and first go and be reconciled to thy brother, and then come and offer thy gift." From the admonition to reconciliation laid on the hearts and consciences of all of us in these words, the custom arose that the members of a family asked each other's forgiveness before going to Holy Communion, and also that confirmands went to their godparents or wrote to them in order to "pray off," as it was popularly called, before partaking of Holy Communion for the first time. This was, if properly practiced, a fine custom; for it is to be feared that it has mostly fallen away, like so many good customs. But when practiced thoughtlessly, it could also become a bad custom; and it was quite bad when the apology, where it was really necessary, was postponed until the evening meal, or even postponed the evening meal, because one did not want to reconcile, did not want to apologize for obvious wrongs. The words of the following two verses, 25 and 26, are directed against this, for you do not know how long you will still be "on the way," that is, how long you will have time to ask forgiveness of the one you have offended.

(Evangelical Lutheran Church.)

Professors and students of our institution are often asked what is actually done in the Graduate School and how the studies in it differ from the studies in the other classes. The answer to this question is that the studies in the fourth year are only a continuation and extension of the regular theological studies. But the whole manner of it is different, and the students, as those who have taken this course will also testify, can still be offered many things which could not be presented to them in this way in the regular three years. On the one hand, these students have completed three years of study and are now in the right condition to continue theological work and to dig deeper. Secondly, the class is naturally always a small one, and consequently one can take more care of the individuals in order to try to promote them, just as they themselves must work more intensively. But then also the method is partly different. The students are instructed to work independently under the guidance of the teacher. The work is often that which is called seminary work in a special sense in European and American institutions, where the students themselves have to investigate theological subjects, read special books and report on them, and work on and interpret larger biblical passages, always under the guidance and supervision of the teacher concerned. Now that we have this institution in its sixth year, we believe we can say that it has been preserved and is of no small benefit to those who are able to study for a fourth year. The main thing also in this study is to introduce the students better and deeper into the Holy Scriptures, the only source of all true theology. But other subjects are treated besides the direct study of Scripture, which we cannot so well accommodate in the regular course. The demands upon any theological institution just grow and increase with time. -

At the end of 1927 the building committee, which had devoted much time and energy to the large new building over the past seven years, also ceased its work and disbanded. There are still many things to be done in connection with the new institution, especially the clearing and preparation of the large institution site, but this is the responsibility of the supervisory authority, which also formed the building committee, to which a number of members from our local congregations were added. No one in the Synod has any idea how much these men have worked, how many sacrifices of time - and not only of time - they have made, except those who have had the opportunity to observe them again and again; and the Synod remains forever indebted to these members.

L.F.

Our goal is not only to enable our seminaries to obtain such certificates, but also to enable some of our younger pastors to overcome these difficulties with diligence and zeal and to obtain such a certificate. Thus one of our young pastors writes to us again these days: "I find myself again compelled to renew my teacher's certificate, and for this purpose I must have the enclosed form filled out. Will you, please, be so kind as to do the necessary. The state gives us all sorts of trouble, and every new administration still finds something new. It may be possible that I may even have to attend summer school in order to continue serving in the school. But the cause is worth it, and the blessings that flow from our parochial school are so great, that one is glad to undergo a little trouble and inconvenience because of it. We have 00 children in the school. The community has built a fine new school house and employed a teacher to preside over the upper grades. I am entrusted with the four lower grades. The number of children is large enough for two teachers, but we live in that part of our state where there are frequent failures; there the people have to economize very much. But they have a heart for church, school, and synod, and do their part honestly in everything. I also like to hold school. To watch the developing minds of the little ones and to guide them in the right direction is interesting and blessed work. When you don't have all the leadership of the school on you, the work is not so grueling either. Our schools are still our best recruiting posts for community and church. There also let us be faithful and diligent in keeping them, and thank our fathers for the delicious inheritance they have left us, and let us not by lukewarmness lose that inheritance."

This is the right attitude, the right willingness to work and sacrifice, which God, who also observes the quiet and more hidden work, will certainly not let go unblest.

L.F.

Visit from North America. The "Ev.-Luth.Kirchenblatt für Südamerika" writes under this title: "On February 2 Mr. H. W. Horst, a member of the Directory of our Synod,



Mr. H. W. Horst in summer Brazil.
In front of the rectory of the parish of Jjuhy (Fr. L. Wentzel).

To the ecclesiastical chronicle.

From our Synod.

Right zeal for the school. It is known that some states in our country make it very difficult for our pastors and teachers to hold parochial schools. They require a certain state certificate, even for parochial school teachers and school-keeping pastors. This is a difficulty that in some places prevents the start and continuation of a parochial school. But we have also repeatedly communicated that not only our teachers in Nebraska and in other states are being prevented by

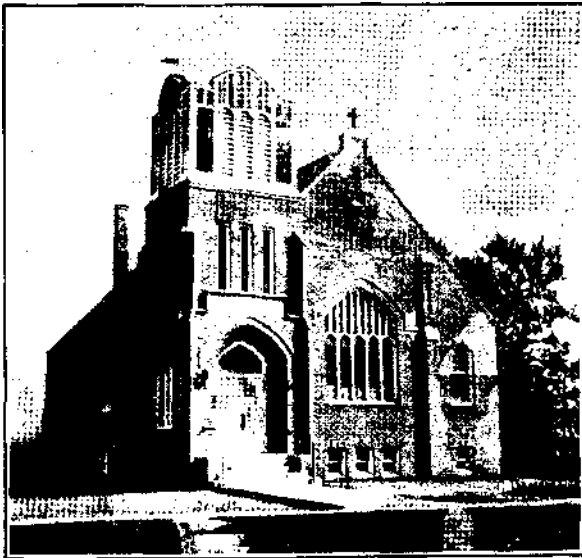
from North America arrived here in Porto Alegre, Brazil. He was received at the Hare by members of the faculty of our seminary, by the supervisory authority and by some members of the Synod. On the same day he visited the Navegantes festival to see this abominable idolatry for himself. He attended some meetings in the evening and on the following days, paid a visit to the local St. Paul's parish on Sunday and travelled on to Arroio do Meio on 5 February in order to consult with the President of our District, Father C. F. Lehenbauer. From there he will then,

as time permits before the Synod, visit other parishes. Soon after our Synodal Assembly at Dois Irmaos, he will travel to Argentina to attend the founding meetings of the Argentine District. May the Lord guide him in his ways and crown his work with rich blessings!

"We are pleased that this time - which is the first time - a lay member of our Church in North America is visiting us. We are convinced that it will do much to strengthen the bond between us and the Mother Church."

J.T.M.

From Beemer, Nebr. On October 23, 1927, the St. Johannis congregation in Beemer, Nebr. was able to consecrate their new church to the service of the Lord with praise and thanksgiving to God.



New church of the St. Johannismgemeinde at Beemer, Nebr.

The fine weather brought brethren from far and near; some came as far as a hundred miles. Eight hundred people were present in the morning, and by the afternoon the congregation had grown to more than two thousand, the largest church gathering ever held in Beemer.

After a short farewell ceremony in the old church, at which the local pastor, W. J. Lting, gave a speech in both German and English, the congregation moved in a festive procession to the entrance of the new church. After the doors had been opened with the customary ceremonies, the congregation entered the new church to the sound of bells. Here the local pastor performed the act of dedication and conducted the liturgical portion of the service. Father J. H. Tegeler of Wisner, Nebr. formerly pastor of the congregation, preached the German sermon of celebration, and Father Paul Weinhold of Gregory, S. Dak. spoke in English. As scarcely half the people could find room in the church, the festival speakers delivered their sermons twice. While one preached in the church, the other spoke to the large congregation on the lawn beside the church, where the congregation had procured the necessary seating. So it was kept in the afternoon also. Then at this service Pres. W. Harms, of Bancroft, Nebr. preached in German, and Rev. W. G. Ditzen, of Battle Creek, Nebr. preached the English sermon.

The new church is 57 feet long and 37 feet wide and seats 225 people. It is built of wood and stone (brick veneer). The beautiful, large front window has a picture of the Savior in Gethsemane. The altar niche, at the other

end of the church, is seventeen feet high. Here is the beautiful altar, which is adorned with a statue of the blessing Saviour, and handsome candlesticks and covers. The woodwork inside the church, the altar, pulpit, and pews are of dark-colored oak. The large, high ground floor contains the Sunday school room, rooms for the heating system, and the like. The new church with full furnishings cost about P20,000.

God richly bless his word preached in this church for the salvation of many immortal souls! W. J. Ötting.

Domestic.

Visitation of the Heathen Mission. Other American Lutheran church communions also repeatedly find themselves in the position of having to visit and visit their Heathen mission in distant lands. Thus at the beginning of this year the President of the United Lutheran Church, I). F. H. Knubel, and the treasurer of the same body, Mr. E. C. Miller, went to India to visit the mission field there. The United Lutheran Church is laboring among the Telugus, a tribe of Indian people found very near where we have our Tamulen Mission. This American Telugu mission comprises 55,000 communicant members and 135,000 baptized members. The trip of the two officials mentioned was intended to solve a number of difficult questions in the field of administration and especially in the actual missionary work. Following this, both planned to attend the International Missions Council to be held in Jerusalem from March 24 to April 8.

L. F.

Supporting Old Preachers and Their Families. The United Lutheran Church has set itself the goal of raising a support fund of four million dollars. The "Lutheran Herald" writes about this in its last number: "Subscriptions to the pension fund up to March 15 amounted to P3, 940,000. The amount has thus increased by P45,000 since the preceding week. We hope to be able to report in the next number that the target has been reached."

The support of old and incapacitated preachers and teachers and the support of pastors' and teachers' widows and orphans, if done in the right spirit, is a work of love that should not be omitted. Christians should have a warm heart for needy brethren and sisters, and especially for those who have spent their energies in the service of God and the church, not seeking earthly money and goods.

J. T. M.

An old church writing found. The "Ev.-Luth. Gemeindeblatt" reports: "While searching through old writings and books of the Lutheran Zion congregation in Long Valley, N.J., a document from the year 1774 was found, in which an agreement of the Lutherans and Reformed in the named place is contained, to build a church together. The church was erected the same year and used until the year 1832. Then both congregations separated from each other and built their own churches, which they still use today. The Reformed had in the meantime gone over to the Presbyterians.

"It often happened in those days that Reformed and Lutherans had a church together. Often both parts formed a congregation for this purpose, which then called itself Lutheran-Reformed and was served by one and the same pastor. In part this was due to ignorance of doctrinal differences, but in part it was due to the lack of preachers and funds in those days."

The aforementioned document is a witness to what was then a very "sorrowful" time in the history of the American Lutheran Church. Thousands of Lutherans came to America, but there was a lack of confessing pastors, of Christian knowledge, of confessing courage, and above all of a Christian paper that would openly and freely spread Lutheran doctrine. Thus it has come to pass that not a few Lutheran congregations have perished. They have become a prey to the Unionism then so generally prevailing. To the log cabin in Perry County which served as a seminary, to the "Lutheran" who intoned a hitherto unknown confessional tone, to the noble witnessing courage of the old "Missourians," to their undaunted combativeness when the honor of Christ and his gospel was at stake, to the book publishing house founded by them: to all this we owe, by God's grace, in addition to the cheerful missionary spirit of those days, that we have survived God's word pure and loud. Let us not grow weary of the heritage of our fathers! J. T. M.

Doctrine must be at the heart of all of us. The Presbyterians of our country, as well as other church fellowships, are divided into two camps, the so-called Old Believers or Fundamentalists, and the New Believers or Modernists. Now the battle is going on in the Northern Presbyterian community over the old seminary in Princeton, New Jersey, where the Modernists are gradually seeking to supplant the old faith.

Following this, the "Lutherische Kirchenzeitung" rightly writes: "One must resist the beginnings of modernism, and do so immediately and with determination. If a fire breaks out somewhere in the neighborhood, one must not wait to sound the alarm. The work of extinguishing the fire must be begun at once and must not cease while sparks are still flying. So also with modernism. The Presbyterians have waited too long, and so have some other church communities. They are now learning by experience how the Modernists do with their much-vaunted tolerance or forbearance, namely, just as the Romanists do. As long as they are in the minority, they demand toleration and equal rights for themselves and their kind; but as soon as they have the reins in their hands, toleration ceases. Let this serve as a warning to the Lutherans of America! We must have our eyes open and be on guard.

"Doctrinal differences, that is, the distinction of right biblical teaching from all false teaching, concerns not only our theological professors and pastors, but also our laity, that is, the church as a whole. Therefore, the doctrine of Scripture must be preached diligently and thoroughly, as well as in common understanding, in our pulpits. Books dealing with it must be distributed among our people. Our church bulletins must write about it, designate errors and false prophets as such and warn against them, and the church bulletins must be distributed more widely than before. Above all, however, use Luther's Small Catechism and the dear Bible book diligently. If this is done in the congregations, it will not be possible to fool them with Modernism or any other human pretended substitute for God's word and doctrine."

This advice is good and necessary, but especially that our Christians diligently use Luther's Small Catechism and the expensive Bible book. By means of the Small Catechism all gross and subtle heresies can easily be proved. He who knows his catechism and the Bible verses that go with it has a fine armor against the devil and his false prophets. J. T. M.

A New "Christian" Amendment. A new so-called "Christian" amendment or addendum to our national constitution is being developed by the Witness Committee.

tee) of the Reformed Presbyterian Church. The Amendment is to be annexed to the Introduction to the Constitution, and to read, "That we devoutly acknowledge the authority and law of JEsu Christ, the Saviour and King of nations." Fourteen reasons are then given for such an amendment, of which we give a few. It is to be done, "1. To give to our Lord JEsu the highest place of honor in the national life, and in the 'supreme law of the land,' that the American people may confess that JEsu is King; 2. To give real ground for our assertion that we are a Christian nation; 3. To prove our gratitude to Him who made us a nation, and as such has also sustained us; 4. To show truly to all who seek office, that the American people want Christian government; 5. To present Christ as the founder of true democracy, at the service of all; 6. To secure a lasting peace by obedience to the Prince of Peace; 7. To make the United States capable of leadership among nations," etc. etc.

The proposers are obviously serious about their proposal; they mean well for our country and want our Savior to be given the honor he deserves. And yet, their remedy is quite wrong and contrary to Scripture. Even if the new amendment were really adopted, they would not accomplish the end they have in view; for it is not by laws, but only by the preaching of the gospel in all purity and sincerity, that men acknowledge, love, and honor JEsu Christ as their Savior and King. Our Saviour Himself gave the right answer to the new application when He said to Pilate: "My kingdom is not of this world. If my kingdom were of this world, my servants would fight beforehand, that I should not be delivered to the Jews: but now is my kingdom not from hence," John 18:36. In the kingdom of Christ it is not a question of wrestling carnally by earthly means, but spiritually by heavenly means, namely, by the "weapons of righteousness," or the Word of God, which we as Christians are bound to preach and confess. J. T. M.

Abroad.

Freemasonry. In Germany, too, Freemasonry is again being discussed more lively in ecclesiastical circles. In Hamburg it has happened that two pastors of the regional church there, both Freemasons and "Masters of the Chair," have publicly attacked the faith of their church. One of them, Father Hintze of St. Annen, did it at first in such a way that, as editor of the Hamburg Logenblatt, he printed a lodge lecture on immortality. This lecture completely destroys the Christian hope of immortality. The lecturer, Prof. Weygandt, maintained that one lives on only, first, in the perpetuation of the substance without preservation of the soul, second, in one's children, third, in the spiritual aftermath of one's fellow and posterity. Captain Kretschmer, himself a lodge brother, was so indignant about this that he resigned from the lodge after he had taken Father Hintze to task. During this conversation Hintze referred to the many contradictions of the Bible and said literally: "I do not believe in a bodily resurrection of Christ; but I do believe that Christ lives. Whether I shall believe that in ten years, however, I cannot say." He went on to say that the Apostles' Creed was totally out of date and obsolete, and could not be expected of a reasonable man of today. In his case, he said, the Apostles' Creed was excluded from church and confirmation classes.

A second case arose through Hennecke from the old

Nikolaikivche, "Master of the Chair" in the Masonic lodge "Phoenix to the Truth". He said in a Christmas book for the Christian people, "What shall we do with the Holy Trinity today?" This doctrine, he said, was "squiggles of our great-grandmothers," "whimsical doctrines of ancient past"; at Easter the Holy Gospels brought "fairy tales." And in this tone of blasphemy it goes on. And these are now pastors of a national church calling itself Lutheran; and the efforts to silence these blasphemers or even to remove them from office are in vain, since they are protected by the ecclesiastical authorities.

Recently, General von Ludendorff, well known from the time of the war, has spoken out against Freemasonry as a whole, and the Bishop of Mecklenburg, Dr. Behm in Schwerin, said the following in a public debate on the relationship between the Church and Freemasonry: He must judge that Christianity and Freemasonry are fundamentally incompatible with each other. Just as in the first centuries of the Church Christianity and Gnosticism (a false doctrine composed of pagan and Christian elements) were opposed to each other, so also the Freemasonry of the Christian lodges, which is related to Gnosticism, is in the last analysis contrary to Christianity. There cannot be two ways to the same goal, as is assumed in Masonic doctrine. According to the Gospel, there was only one way through Christ to God for all, the way of simple faith in divine truth. Of course, this very bishop, who is absolutely against a pastor being a Mason, has judged differently in the case of lay members.

Then again a minister, Dr. Pfannkuche, appeared against Bishop Behm and issued a counter-declaration in which he defended Freemasonry and stated that the Grand Lodge of Prussia, called "Zur Freundschaft", sought to achieve its charitable aims on the "ground of Christianity" and wanted to cultivate "religiousness, morality, patriotism and fraternity" on this ground. But these very statements again show that the "religion" of Freemasonry is nothing but the old rationalism, the all-world religion, whose article of faith consists in three pieces: God, virtue, and immortality. Of the only way of salvation, faith in Christum, God's Son and God's Lamb, it wants to know nothing.

L. F.

Information about the Evangelical Lutheran Free Church in Saxony and other states. According to the last parochial report of the Free Church, it now numbers 49 congregations (2 more), 41 pastors (2 more), 11, 923 souls, 8, 610 entitled to communion, 2, 833 entitled to vote; school children are recorded 1, 196; baptized 196; confirmed 267; communicants 22, 823; married couples 82; buried 124. The number of souls has increased by 1, 724; the number of those entitled to communion by 1, 308; the number entitled to vote by 608; the number of school children by 38. The number of communicants has decreased by 366. Four congregations in Thuringia, one in East Prussia, and one in Bavaria are still in communion with the Free Church. The number of localities where Free Church members live is given as 630, and the number of preaching places as 144. J.T.M.

Roman Christians in China. The number of Roman Catholics in China is now, according to *Mission Field* 2, 394, 962. The same report states that in the last quarter of a century the number of Chinese converts to Catholicism has increased more than threefold. Hostility to the Catholic Church, however, still persists in China. Chinese Communists have, as a cable

program recently reported, a large village near Swato in Kwangtung Province was completely destroyed and all three thousand inhabitants, all of whom were Catholic Christians, were murdered. As yet the details of this carnage have not been made known in this country. J.T.M.

A science that creates not knowing. Some time ago in Nebraska a wondrous tooth was found. Scholars marveled, examined, and gave their verdict. The proof was furnished that once millions of years ago (l) in Nebraska lived a forerunner of man, still abundantly ape. Now the miraculous tooth has been established as the molar of an extinct breed of wild boar. A retraction has been made by Prof. W. K. Gregory of the American Museum of Natural History after several similar teeth were discovered in the same area at the same time as the remains of an extinct musk boar. The tooth was found in 1922 by Herold Cook, a geologist or earth expert of Nebraska. It has been subjected to every known examination, according to the Museum's February 1926 Bulletin, and every "suggestion made by scientific doubters has been weighed and found too light." Now the tooth is relegated to where it belongs.

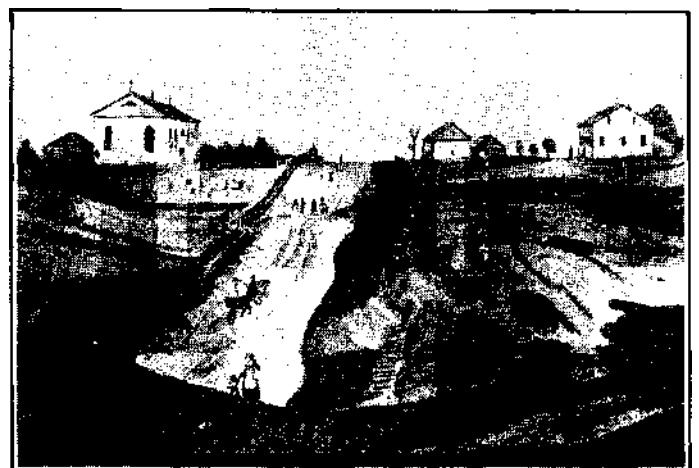
If science goes beyond the established facts, it becomes a science that creates ignorance by denying the facts set forth in God's Word and making its own erroneous claims instead. How ashamed will the unbelieving scholars have to stand before JEsu on the Day of Judgment, when the mouth of truth convicts them of lying!

J.T.M.

Old and new ways.

In the land where my cradle was.

It was historical ground on which I found myself at Sebewaing, "by the still waters," in the midst of the region where once the Indian Mission of our Synod had a place, and where now several Synodal congregations are rebuilding themselves in peace and quiet.



The old church in Frankenmuth, Mich.

On the left the first log church, then the second "frame church". On the right the old teacher's dwelling, the site of the present church, and further to the right the old rectory. Fr. Lochner painted the picture with watercolors in 1859, on their most sacred faith. But it was also church-historical ground on which I then stayed for almost two weeks; and at the same time they were places that again vividly reminded of our former Indian mission there. While I was still on the journey, I had already heard that the

New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

The life and teachings of Christ in words and pictures. With 48 colored art leaves. Introductory text by the city priest D. Hesselbacher, Baden-Baden, and picture explanations by various contributors. Publisher for folk art and folk education, Richard Keutel, Lahr in Baden. 260 pages 9"X13", bound in cloth with gilt title. Price: H6.00.

It is once again a truly magnificent work that the Verlag für Volkskunst, Richard Keutel in Lahr, Baden, hereby presents to the Christian people, after he has already published many a beautiful religious work of art, and always at a very acceptable price, as we have already repeatedly emphasized in our reviews. A man well known in our synod has taken a special interest in these beautiful things and has decided to order several of them. One of our teachers had Burnand's parables sent to him from Germany, in order to understand the parables of the Saviour even better through the pictorial representation and to tell them even more vividly to his children. The present work is the largest that has come to our sight. In large format, with beautiful, large print on typographically decorated pages with wide margins, in a binding of blue canvas with rich gold decoration on the cover and spine, it offers 48 large sheets of art in colors, all pictures from the life and in relation to the teachings of the Savior, painted by a number of great artists, among the older Rembrandt, Titian, Rubens, Van Dyck, among the newer Hans Thomä, Rudolf Schäfer, Eduard von Gebyardt, Fritz von Uhde, Gebhard Fuget, Eugen Burnand and others. As text it offers first the life of the Saviour on 62 pages and then for each picture the biblical text and a description and explanation of the picture, the latter usually consisting of two pages. The text contains much that is beautiful and good, but also some expressions that we do not like. But the main thing is the beautiful pictures and the bible text that goes with them. We cannot comment on the individual pictures, but in summary we say: An excellent gift work for lovers of beautiful religious pictures and Christian art.

L. F.

The First English New Testament and Luther. The real extent to which Tyndale was dependent upon Luther as a translator. By *L. Franklin Gruber, D. D., LL. D.*, President, Chicago Lutheran Theological Seminary. The Lutheran Literary Board, Burlington, Iowa. 126 pages 5s4XH, bound in cloth with gilt title. Price: H1. 25.

The author, formerly pastor of the United Lutheran Church at St. Paul, Minn. and lately president of the same body's theological seminary at Maywood, near Chicago, has repeatedly made himself known by learned and penetrating investigations. Here he proves conclusively that the first English translator of the Bible since the Reformation, Tyndale, depended heavily in his work upon Luther's translation of the New Testament, and that Tyndale's translation greatly influenced the well-known and formerly commonly used LinZ Oames Verton. Thus, in this respect also, the whole English Church is greatly indebted to Luther. The whole inquiry will be read with profit by every one interested in this matter. The valuable little book is furnished with good reproductions of individual pages of the first Luther and Tyndal prints.

L. F.

Proceedings of the Fourteenth Convention of the Atlantic

District of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 1927. 42 pp. Concordia. kullislinA Dons", 8t. Douis, No. Price: 38 Cts.

This synodal report contains only the proceedings on 37 pages in English and on 5 pages the decisions in German. A paper on the historical significance of the Formula of Concord was presented at Synod by Pros. R. W. Heintze.

L. F.

Mission maps (blue-prints). *Missions in Argentina*, 17X28. *Missions in China*, 23X30. *Missions in Brazil*, 18X24. 25 Cts. net each. Concordia UullislinA Louse, 8t. Douis, Llo.

These are now three more mission maps, showing all our stations in Argentina, Brazil and China. When such a map is hung up in the school or Sunday School room, it arouses the interest of the children, and teaching and instruction about our various missions can easily be attached to it. We recommend it for such use and note that the map of Argentina is also available in a larger edition (36 X52) at a net price of 75 Cts.

L. F.

News about the community chronicle.

Introductions.

The order for all ordinations and inductions shall be given by the district president concerned. The inductions of teachers in parochial schools shall also be done at the pleasure of the district president concerned. (By-laws to the Constitution of the Synod, at 12 C.) Inducted:

On Sunday. Septuagesimä: P. A. E. Ullrich in the Bethaniengemeinde zu Naperville, Ill, with the assistance of PP. T. Stricker, A. Loth, W. Bramscher, J. Molthan, O. Arndt, O. Rockhoff, and K. F. Lohrmann by P. A. Ullrich. - P. H. Heise in the Ucdccncr parish at Waukegan, Ill, assisted by PP. W. F. Suhr, P. W. Lücke, D. Pöllot, A. Werfelmann, G. Kühnert, C. Noack, W. Pieper, H. C. Richter, L. A. Grotheer, W. G. Fechner and J. E. A. Müller by P. A. Ullrich.

On Sun. Sexagesimä: P. A. Busse zu Walsh, Alta., Can., und in der Krimmerfeldsgemeinde zu Hatton, Sask., Can., von P. C. T. Wetzstein.

On sunday. Lätare: P. E. Storm in Trinity parish at Onokama, Mich. - P. H. H. Hartman at Tabor Church, Chicago, Ill, as Mission Director of the Northern Illinois District, assisted by PP. A. Ullrich, C. Abel, C. Kurth, P. Luecke, L. Schmidtke and J. H. Mueller by P. A. D. Wangerin. - P. A. F. Nees in St. Paul's parish at Millington, Mich. assisted by I'P. J. Schinnerer, E. A. Mayer, H. Voß, O. Riemer and R. Bierlein, by P. A. A. Hahn.

On sund. Judica: P. P. P r o k o p y at St. Paul's parish, Albany, N. P., assisted by Prof. L. Heinrichsmeyer and P. H. Mohrs of Pros. H. F. A. L-tein, Ull. D. - O. D. Herr m ann in Trinity parish at Omaha, Nebr. with the assistance of PP. Th. Hartmann, E. T. Otto, G. Kupke, Jul. Frese, M. Matuschka and E. L. Feyerherm by P. K. M. E. Niemann.

Advertisements and notices.

Conference displays.

The Grand Rapids Social Conference will meet, w. G., from April 17 to 19, at P. E. Gross' church at Grand Rapids, Mich. Preacher: Essig (Griep). Prayer speaker: E. Schmidt (W. Schoenow). Timely registration or cancellation requested from the local pastor. A. Krug, Sekr.

The Red River Valley conference will meet, w. G., April 17-19, at St. Paul's church, located eight miles northwest of St. Thomas, N. Dak. Sermon (German): Quast (Roehrs). Confessional (German): Hass (Deffner). G. F. N a ck, Secr.

The Pastoral Conference of W e s t - N e b r a s k a and Wyoming will meet, w. G., April 17-19, at Sidney, Nebr. Members of this conference are urged to sign in or out. E. J. Zano w, wekr.

The Western Pastoral Conference of the Central Illinois District will meet, w. G., April 24-26, at Washburn, Ill (H. E. Sommer). People should register in a timely manner. C. Hilgendorfs, Lecl.

The Mixed Fox and Wolf River V a l l e y Pastoral Conference will meet, w. G., from April 23 (2 p. rr.) to April 25, at Antigo, Wis. (P. O. Neumann). Worship service on Tuesday evening. Registration requested of the local pastor by April 18. Work: Exegesis on Gen. 1: Aug. Zieh; on the Epistle of Jude: F. C. Ützmann; on Eph. 1, 10 ff.: Wm. Jäger. Modernism: E.W. Wehrs. Homiletical exegesis on 1 Petr. 2, 11-20: W. List. Catechesis on the second part of the Third Article: F. Brandt. Scriptural position of a church school teacher: Ph. Fröhlkc. JEsu anointing with the Holy Spirit and with power: O. Neumann. Preacher: K. Timmel (F. C. Ützmann). Confessor: E. Nedlin (F. Reier). F. M. Brandt, Secr.

The Mixed Pastoral Conference of Milwaukee and vicinity will meet, w. G., on April 24 and 25, at the Bcthelgemcinde at Milwaukee, Wis. (P. Walter Hönecke). Work furnished by R. Bürger, W. Hönecke and W. Dallmann. Service with communion on Tuesday evening. Quarters to be provided by each.

Heinrich E. Blecke, Secr.

The pastoral conference of the Baltimore district will meet, w. G., May 1 to 3, at Father W. C. Klahold's parish at Baltimore, Md. labors have Father Engelbert, Burhenn, Klahold, Lürsen, Kraus. Preacher: E. Engelbert (T. Mary's). One registers, please, in time. A. W. Lange, Tekr.

The Middle Conference District of Northern Illinois will meet, w. G., from the 8th to the 10th of May, at Aurora, Ill (P. A. M. Loth). If one registers from the General Pastoral Conference with the local pastor, many a request could be accommodated. Sermon: Klünder (C. Fülling, Arndt). Confessional: Schulenburg (Hölter, Vetter). W m. L. Kupsky, Secr.

Do you have... this Bible study?

POPULAR COMMENTARY OF THE BIBLE

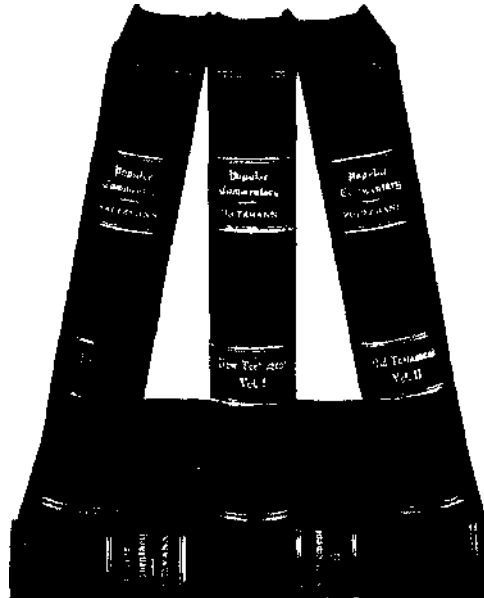
By Prof. D. Paul E. Kretzmann

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is written. That is why there are no Latin, Hebrew and Greek words in it, but also no long and incomprehensible scientific explanations.

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divided interpretation makes it possible to read a certain section each day. For good measure, forty-two special essays on important biblical truths such as "The Virgin Birth of Christ," "Justification," and others are found in the commentary.

Buy one volume after the other. It is not necessary to buy all four volumes of the "popular commentary" to be able to enjoy the fullness of what it offers with blessing. If it is more convenient for you, then buy only one volume at present. You can start with either the Old Testament or the New Testament. On the right you will find the contents of each volume given. Each volume is bound in dark green cloth with cover title.

The contents of the four volumes are as follows:

- No. 1. The Old Testament. Volume I: The books of history: from Genesis to Esther. 801 pagesTwo maps. P5.00.
- No. 2. The Old Testament. Volume II: The textbooks and prophetic books from Job to Malachi. 730 pages, 7X10^4. Two maps and table of contents of the entire Old Testament. Po.00.
- No. 3. The New Testament. Volume I: The four Gospels and the Acts of the Apostles. With a preface by Prof. J. T. Müller. 679 pages 7X10^4. three maps. P4. 50.
- No. 4. The New Testament. Volume II: The Epistles of the Apostles and the Revelation of St. John. 664 pages 7X10^4. with table of contents of the entire New Testament. P4. 50.

CONCORDIA

us." That gave me fresh courage. I slowed down. Now I also dared to look around a little. But there was nothing but darkness. Whether the elephant pursued us a short distance and the trumpet blast was a signal of anger or a signal of danger for the other elephants, and whether he ran away, I do not know. But one thing I do know, that the Lord graciously protected us. On the bridge of a raging mountain river I stopped to light my carbide lamp, and then, under the rain, I left the jungle for home, a journey of twenty-four miles. Before I got there, however, I had to stop on the way. It was raining in such torrents that I could go no further. I took out the piece of canvas we had in the sidecar. We held it over our heads to protect ourselves a little. Soaked to the skin, we finally came home. From the bottom of our hearts we thanked God for his gracious protection. And how good the dinner tasted after this trip!

Trivandrum, India.

P. Eckert.

Shorter News.

From Alberta and British Columbia. When one reads the various district bulletins that appear in our synodical district, especially those of our mission districts, one learns many things about the Inner Mission that are not otherwise known. The longer we read, the more we get the impression that things are moving forward in Northwest Canada, that Canada is becoming more important than ever for our missionary work, and that the difficulties that exist there are being overcome by the right zeal of our missionaries. We often think that if missionary work were as zealous everywhere in our large, populous cities as it is in the small, outwardly often so small mission places in the Northwest, then even more success would be recorded in the main areas of our Inner Mission - and these are now the cities and the suburbs. Thus, at Edmonton, Alberta, a district was recently searched from house to house by the members of the English Missionary Church there, and as a success twenty new children were gained for the Sunday School. In British Columbia one of our pastors serves a large and widely separated area. The Mission Director of the Alberta and British Columbia District met this missionary traveling recently with his knapsack on his back, in which he has packed his books and choir skirt. Part of his journey he can make by rail, a distance or two in the saddle; but he must also expect to march about a hundred miles on foot. On this journey he intended to teach and confirm six confirmands, and baptize some persons.

One of our students who is the vicar up there also ministers to a number of Swedish families by reading everything in Swedish in the service, also having Swedish songs sung; only the sermon is in English. Our church is a multilingual church there also, always striving to bring the gospel to the people in the languages in which they can best understand the word of God.

L. F.

Forward in Mission. Plans are also being made in the North Dakota and Montana Districts for expansion of the Inner Mission. We take from the *North Dakota Lutheran*, the district paper of that Synodical District, the following notice from the 99th meeting of the Mission Commission of the District:

"Ellendale-Forbes-Town Albion, N. Dak. form a new parish, independent. Ellendale has long been in trade in regard to the church property of the Presbyterians, consisting of church and parsonage. The property, however, needs some mending, and so we had to step in and

help that the bargain could be closed. Sidney, Mont., also has an advantageous purchase in mind to get a building for the church and parsonage. Bloomfield, Mont. where there is a student is also building, and some help had to be given there also. So the church building fund is always approached for help. Unfortunately, all too often we have to help out in such a way that people borrow through us and pay interest. And places of worship are, especially in the cities, a crying necessity if the mission is to be carried out successfully. This shows how important the church building fund is.

"Candidates are to be called in Montana in May for Bloomfield, Sidney, and in P. E. Meyer's field, which is to be divided. There is still a mission field in Montana which should be divided and where a candidate should be appointed, but for want of funds we dare not do it this year yet. In North Dakota we want to establish a new mission west of the Missouri River. In this field the candidate would probably have to be obtained entirely from the missionary treasury. In two places distant from each other the prospects are good. In McKenzie County we intend for the present to work with one student."

If a few new missionary positions in each of our Synodical Districts are filled with candidates, and the existing vacancies are supplied again, then with God's help, and under His gracious blessing, things will go forward in our Inner Mission. It is better for a church and for the prosperity of its mission to have to call for help year after year, than to have even one year more workers in church and school than it can use.

L. F.

To the? Ecclesiastical Chronicle*

Domestic.

The anniversary of the "Missionary Dove" and the "Lutheran Pioneer." These two papers, published by the Synodical Conference, and especially serving the negro mission, are now in their 49th year, and will soon celebrate the fiftieth anniversary of their existence. Both papers have rendered the most estimable service to the church during this half-century, the "Mission Dove" especially in awakening, strengthening and sustaining the missionary interest of many, the *Lutheran Pioneer* especially in bringing doctrinal, wholesome reading matter to Negro Christians. We heartily congratulate both these papers, and wish them God's blessing and much fruit in their further career.

L. F.

A Great Missionary Work. In the United Lutheran Church the so-called Inner Mission work has for some time past been uniformly arranged, and the new authority to which this work has been committed for management has recently completed the first year of its operation. In one year about P850,000 has passed through the hands of the treasurer of this authority. 504 missionaries are supported wholly or in part by the authority. More than 600 mission churches are under the care of the Authority; to these may be added a number of preaching places not yet organized. During the year 44 new missions were established, and 35 missions which had been previously supported became independent. The executive secretary of this authority has traveled 50,000 miles by rail in one year, visiting the mission territories and representing the mission cause at synods and conferences. This is indeed a large, extensive missionary work.

L. F.

The strength of the various church denominations in our country. Dr. Carroll, the well-known government statistician for churches, has now again published his annual report for the year 1927. On the whole the various communions show a growth of 573,000 communicant members. The Catholic church group is the strongest as far as numbers are concerned; it numbers 16, 854, 691 members. Next come the Methodists, divided into sixteen bodies, with 9, 119, 575 members; then the Baptists: fourteen bodies, with 8, 712, 607; the Lutherans: twenty bodies, with 2, 656, 158; the Presbyterians: nine bodies, with 2, 597, 136; the Campbellites: two bodies, with 1, 799, 313; the Eastern Catholics: ten bodies, with 762, 425; the Mormons: two bodies of 645, 158; the Reformed: three bodies of 553, 641; the United Brethren in Christ: two bodies of 413, 818; Undersiders, Brethren, or Dunkards: four bodies of 162, 034; the Adventists: five bodies of 151, 862; the Quakers: four bodies of 113, 605; the Mennonites: twelve bodies of 97, 544.

According to the data, the United Lutheran Church numbers 890, 671 members; the Missouri Synod 645, 345; the Norwegian Lutheran Synod 294, 227; the Augustana Synod 224, 529; the Ohio Synod 158,000; the Wisconsin Synod 150, 395; the Iowa Synod 149, 068; the Slovak Synod 7, 064; the Buffalo Synod 6, 941; the Norwegian Synod, united with us in Synodical Conference, 5, 785; the Negro Mission of Synodical Conference 3, 140. The growth of our Synod is given as an increase of 7, 230 members. On the whole, the various church communions number 48, 594, 163 members. Thus there are in our country 81, 405, 837 persons who belong to no church. This is immensely sad; we have heathens in our own country. Unfortunately, God's Word is not preached more loudly in most church communities either. How small may be the number of true believers in our country!

J.T. M.

The Christian Scientists. It has been immensely difficult to get data on the growth of the Christian Scientists. Up to 1909 Dr. Carroll received annual reports; then they ceased. Now data for 1926 have again been received by him. From 65,717 members this unchristian community has grown to 202,098, or an average of 6,817 a year. This, of course, is not an astonishing growth. Other fellowships have made a much greater gain. Nevertheless, it is a miracle that this community is growing at all. What it teaches is very foolish. But it offers the natural heart many things that it desires. In the first place, Christian Scientists deny sin; according to them there is no "transgression of the commandments of God. Therefore, further, there is no punishment for sin, hence no angry God, no hell, no necessity of believing in Christ and confessing Him. The only sensible thing that can be found in this perverse community is its doctrine of works, and this makes sense even to the corrupt, proud man. So, on the other hand, it is also explicable why this community grows. Their religion finds deluded adherents wherever it is preached.

J. T. M.

Growth of churches. It is quite interesting to notice which denominations have grown the most. First, there is the Roman church, with a growth of 183, 889 members; then follows the Methodist, with an increase of 150, 910; third are the Lutherans, with a growth of 67, 879; the Baptists follow in fourth place, with a gain of 41, 712. The Adventists, who, after all, are

so zealously engaged in missionary work, and spending such vast sums for it, have grown only by 971 members. The Evangelical Synod, which numbers 336, 118 members, has grown by 3,451. The Congregationalists, who are mostly Unitarians and have abandoned Christian doctrine, number 914, 698 members, but have not grown stronger in numbers.

So the Roman Church is the strongest single church in our country in numbers. The two strongest Protestant church groups are the Methodists and the Baptists. These are joined by the Lutherans, considered as a whole.

General truths cannot well be ascertained from these figures. Nevertheless, let us take to heart the lesson that in our sectarian and unbelieving land there is still ground where the pure seed of the Word of God can be sown. "On to the mission!" must remain our watchword! J. T. M.

Negro Churches. There are few church denominations that do not proselytize among the Negroes of our country; but most of the Negroes, if they are churchd at all, belong to the Methodists and Baptists. In general, the Negro churches in our country have not grown much in numbers. The National Baptists, numbering 3, 253, 369 members, show a decrease of 57, 600; but this may be explained, in part at least, by special causes. The African Methodist Episcopal Zion Church, with 500,000 members, shows an increase of only 10,000. The Colored Methodist Episcopal Church, with 333,002 members, has had a growth of only 1, 981. Among the smaller colored church groups the growth is in the same proportion; some have increased somewhat, others have lost in number.

Our Synodical Conference is also doing mission among the Negroes. According to the report which we have quoted here, it has 38 pastors in the ministry, serving 65 congregations, to which 3, 140 communicant members belong. Increased by 456 souls in the last year. Compared with other Negro churches, this growth, though small, is not so insignificant. But now that God has given us men, we should also see to it that we have more funds, so that the word of God may be preached where it has not yet been preached in all purity. J. T. M.

Foreign Mission. Dr. Rober E. Speer, the present Moderator or Presiding Officer of the Presbyterian Church, recently called attention to the fact that within the last fifty years the number of Outer Mission Societies in the United States has increased from 21 to 122, the number of missionaries supported by these societies from 1, 228 to 13,000, and the annual contributions for foreign mission from 41, 800,000 to \$40,000,000.

If the societies would all confess Christ and his word purely and loudly as from one mouth, what a glorious testimony would resound in the heathen countries! But this is sadly lacking in this country as well as in the field of missions.

J. T. M.

A costly church. The Presbyterians intend to erect a church in Washington, D. C., which will cost five million dollars. A tract of land, containing ten acres, on which the new church is to be built, has already been purchased.

Our national capital is becoming more and more a centre where the various church communities display their power and glory. The Catholics have their university there; the various Protestant congregations

have already built one magnificent church after another. The Freemasons have their great temple, of which they are not a little proud. Our synod also has two congregations in the state capital, although they are small and have no large churches. And yet they have one good, for the sake of which our members should indeed adhere to these churches, namely, the pure Gospel. Therefore, if one should move to the state capital, let him give himself the addresses of our pastors there.

J. T. M.

The Mormons. The "Sendbote" writes about the work of the Mormons: "Again and again someone from the Mormon sect appears who seeks to spread this 'religion' with great zeal. Lately the Mormon apostles and women missionaries from their sect have found a fertile field for their missionary service on Long Island. They are establishing Sunday schools there, and hope to win Mormon congregations in this way. They take special pains to seduce the immigrants, many of whom, especially Germans, are settling there, to their false religion. The fresh immigrant is made to believe that the Mormon Church is one of the most influential and strongest in the country."

The Mormons do not belong to the Christian church, but are pronounced heathens, since they deny the holy Trinity as well as the deity of Christ and his vicarious satisfaction, and teach the attainment of blessedness through obedience and good works. Their lies about God are downright blasphemous, and those about heaven nonsensical.

J. T. M.

The Indian on the nickel. The "Sendbote" writes about this: "Only a few people know that the Indian picture on our 'Buffalo Nickel' is the picture of a real person. The person in question is an active member of a Christian Indian church. His name is John Two-Guns White Calf, and he is fifty-four years old. His father was a recognized chief and leader of the Blackfoot Indians (Blackfeet), who had dominion over the northern part of Montana. Chief White Calf once captured two guns from another tribe, so the term 'TwoGuns' was added to his name, which then passed to his son. Since White Calf's time, the Blackfeet Indian tribe has not fought any wars, and John Two-Guns never took part in a battle. Like most Indians, he worshipped the 'Great Spirit' who is said to reveal himself in the sun. In his fiftieth year he became a Christian; on Easter Sunday, 1923, he was baptized and received into the Christian church."

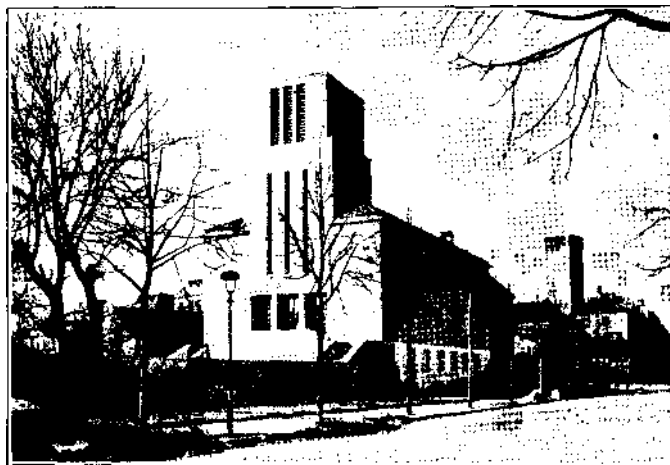
J.T.M.

Abroad.

Church consecration of the Lutheran congregation of Trinity in Berlin-South. On Sunday, February 26, the congregation of Dreieinigkeitsgemeinde in Berlin-Süd was privileged to consecrate their new church to the service of the Lord. For many years they had longed to have their own church. Now the long cherished wish has finally been fulfilled. Through the kind provision of funds from worthy American fellow believers, the congregation was able to begin the construction of the church. On the Sunday before Pentecost 1927, the cornerstone was laid, and on the last Sunday in February 1928, the congregation was allowed to move into their new house of worship. It was a special day of joy for the congregation. Favored by the most beautiful weather, the celebration took place. The act of dedication was performed by the undersigned local pastor. In the morning service Praeses D. Th. Nickel and Vice-President H. Petersen preached, in the afternoon service Prof. D. G. Mezger and Rector M. Willkomm. In the evening the inauguration of the Ge

The celebration took place in the church hall, which is located underneath the church. Since the hall could not hold the crowd of visitors, this celebration, in which Prof. Dr. P. Peters held the festive speech, also had to be held in the church. In all three services the church was overcrowded. All the speakers emphasized the great grace God has shown the congregation through the gift of the pure Word and the sacraments, and the obligation of the congregation to always confess this Word in doctrine and life.

The church is built in a newer style and is beautifully situated. It offers seating for 350 to 400 people. The gallery is for the pipe organ and choir. Below the church is a fellowship hall that seats about 300 people. The room is divisible and adapted to the different needs of the congregation. The whole place of worship is a purpose-built structure that meets the needs of the congregation in every way. May God the Lord continue



The free church Dreieinigkeitskirche in Berlin.
(P. Dr. H. Koch.)

May He place His blessing on the work of the congregation, and may the congregation, along with the three others already existing in Berlin and Potsdam, form the starting point for many others in the great capital of the Reich!

H. Koch.

From the Evangelical Lutheran Free Church in Alsace. The small Free Church in Alsace, which is united with us in faith and whose pastors came from our St. Louis Seminary, experienced special days of joy in February. On Sunday, February 19, the new chapel of the local Free Church congregation was consecrated in Strasbourg. Th. Nickel from Hamburg, the president of the German Free Church, and H. Eikmeier from Steeden, one of the district presidents of the Free Church, who first served Strasbourg years ago when Alsace still belonged to the German Empire, served as celebratory preachers. The chapel is on the ground floor of the building, and has the height of two stories; with a gallery it has room for about 275 persons. The three choir windows show a crucifixion group in the middle and on the two sides pictures of D. Martin Luther and D. J. C. Dannhauer? - the latter a famous and faithful Strasbourg theologian in the 17th century. The new building will serve to give the Free Church congregation in the old, famous city of Strasbourg a proper center. The dedication ceremony was attended by the three pastors of the Free Church and a large crowd of fellow believers, friends and guests. The following day the second synodal meeting of the Free Church in Alsace began, with the pastor of the Strasbourg congregation, P. M. W., as its president.

Penalties, is. D. Nickel presented a paper on "The Doctrine of Church Government". In addition, special attention was given to the spread of the Free Church and its activity of love. L. F.

German Mission Work. As the recently published "Lutheran Mission Yearbook" shows, there are at present 1,165 German missionaries, including 22 doctors, at 535 mission stations in all parts of the world. The German Mission maintains 2,717 elementary schools and 52 secondary schools in the world; 161,563 pupils are educated in this Mission at the present time. In 25 hospitals, more than one hundred sisters care for the native sick from the mission stations. An indigenous Christianity of 867,799 members has been won so far. The 4,780,000 Rentenmarks spent in Germany last year for the work of the World Mission bear abundant interest.

The "Lutheran Herald" comments on this: "When numbers speak, sober, unambiguous numbers, then all the smarting and nagging of those who always doubt comes to an end. These figures should also be able to stop the derogatory criticism in wide circles, as if missions were a matter of angles."

The last hymnal by Luther's hand will soon be published in a faithful reprint by Dr. Konrad Ameln in Leipzig. It is the so-called Valentin Babst hymnal from 1545, which contains about 160 songs, some of which can still be found in our hymnal today, as well as a preface by Luther. The decoration of this rare book is exceedingly splendid. It contains twenty-six different woodcuts, all of which are immaculately preserved; moreover, each of the four hundred pages of the book is decorated with always different ornamental borders.

The Bible and hymnal are worthy of beautiful editions to remind us how delicious the contents are and that these books should be treated with love and appreciation. But above all, read the Bible and hymnal. Otherwise even an expensive edition is of no use. J. T. M.

Locating the oldest Protestant prayer book. About seventy-five years ago, a scholar purchased a small parchment manuscript from the first decades of the sixteenth century that contained a collection of prayers. This scholar spent his last years studying this collection of prayers. He did not, however, come to any complete conclusion with his work; only this much he recognized, that the book was evangelical and related to D. Martin Luther. His son, the writer Hans Trausol, to whom the book came by inheritance, gave it to another for further investigation. The latter has now ascertained that the book represents the oldest Protestant collection of prayers known so far. It contains pieces by Luther, but in a text that differs from that known so far. In addition, there are prayers that can be found in medieval prayer books, especially prayers in which one can recognize a gradual progress in evangelical knowledge. The collection must have been written around 1520.

So reports the "Ev.-Luth. Gemeindeblatt". It is amazing how soon the pure gospel has also created right praying men. Let us only diligently use the glorious prayers handed down to us by pious men of God! J. T. M.

According to the "Neue Deutsche Zeitung", 12,000 to 14,000 people commit **suicide** in Germany every year. On average, there are 23 suicides per 100,000 inhabitants. In Berlin, the average even rises to more than 45 percent.

The "Ev.-Luth. Kirchenblatt" remarks on this: "This gruesome suicide statistic is without doubt partly the result of

of the so-called peace treaty imposed on Germany by the Allies. It is the economic hardship which results in no small part from this so-called treaty, whereby the poor people are driven to despair by the thousands.

"But it must also be pointed out that according to Ezek. 33, 8, that regrettable suicide statistic must also be partly attributed to the fault of the united national church. By neglecting to bear witness against suicide in a proper manner, and by allowing even sane suicides to be given a Christian burial in many cases, the united national churches have allowed the ungodly and terrible delusion to arise and spread, as if suicide were not a sin, as if man were the master of his life. And even greater guilt has been heaped upon these poor lost people by the Uniate Churches, who have often neglected, not only privately in the home, but in many cases even publicly in the pulpit, to preach to the poor the pure Gospel, the glad tidings of Christ the Saviour. For this message is the only true comfort even in economic need. When I hear that God did not spare his only begotten Son, but gave him up for me, for my sin's sake, then I hold with Paul that he will certainly also give me everything with his Son, that therefore under his government also all economic need must serve me for the best. But how shall those poor believe of whom they hear nothing? It cannot be denied that the Uniate Churches of Germany, generally speaking, have not preached the pure Gospel of Christ for decades. Thus they have failed to set against the threatening despair the only dam that could be set against it according to God's Word." J. T. M.

The end of the Julian calendar. The Synod of the Greek Catholic Church meeting in Alexandria has decided to introduce the Gregorian calendar also in the area of the Oriental Church as of October 1 of this year. Since the Tridentine Council, where the Oriental Churches under the Patriarch of Constantinople did not accept the calendar reform of Pope Gregory XIII, a time difference of thirteen days has developed. This year, therefore, in all the countries which have retained the old calendar, as in Greece, Bulgaria, and Rumania, thirteen days will have to be omitted. In Russia the new-style calendar was introduced shortly after the Bolshevik Revolution. J. T. M.

Street dirt. In France, an "Association for the Protection of Children's Souls" was recently founded, whose statutes state, among other things: "We have rights, and our children also have rights. We and our children have the right to walk freely through the streets without our eyes being hurt everywhere by indecent announcements, exhibitions and games. There is no doubt that the streets and public places are everybody's property, but that they belong first to all decent people, to all good fathers, good mothers, and their children. We keep our houses clean, and our streets shall be as decent as our homes. We are minded to carry out our work until there is nothing in our streets and squares to corrupt the souls of our children."

This is spoken from the heart of all Christian parents, and indeed of all decent people. We in America also need such "associations for the protection of children's souls".

I. T. M.

January 13, in which Fr. A. Hansen delivered the address, the body was sent to Detroit. Here the actual funeral service took place on January 19, with a large attendance on the part of the brethren, the congregation, and many others. Visitor J. M. Gugel officiated in the house. Then the body was carried into the adjoining church, where the undersigned preached the German sermon on the basis of the words Rom. 8, 28, and P. F.A. Kolch the English sermon on 1 Tim. 1, 10. 11a. Praeses J. Schinnerer, on behalf of the Michigan District and the Pastoral Conference, addressed words of participation and consolation to the funeral assembly. Condolences had also been received from the brethren of the English District and the Wisconsin Synod. The body was then laid to rest in Forest Lawn cemetery, with G. Otte officiating.

The deceased leaves his sorrowing parents, R. J. Smukal and wife, three brothers, two of whom are in the preaching ministry, and two sisters. God the Holy Spirit be a rich comforter to them! Ph. H. Bahn.

Fr. Emeritus Frederick von Strohe passed away Jan. 10 at Columbus, Ind. His parents were Frederick von Strohe and Anna Marie, nee Hagemeyer. He was born May 21, 1856, within the St. John's Lutheran congregation at White Creek, Bartholomew Co, Ind. As a boy, according to the testimony of his classmates still living, he so distinguished himself by piety and special diligence and beautiful gifts in confirmation classes that his pastor, Blessed Fr. H. Jüngel, urged him to be prepared for the holy ministry. With the consent of his poor but devout parents he then entered college at Fort Wayne, and after completing theological studies at St. Louis, he entered the sacred preaching ministry in 1879, and was ordained and inducted August 21 at St. John's parish near Monticello, Iowa, by Father Joh. Streckfuß. In 1881 he entered into holy matrimony with Emma Dornseif. He was also one of the co-founders of the Iowa District. With great conscientiousness and faithful self-denial he directed his ministry in preaching and pastoral care, winning for himself the love and confidence of the souls entrusted to his care. After more than twenty years of effectiveness at Monticello, he accepted a call of the parish at Collinsville, Ill, in 1900, as successor to Blessed Father Ottmann, and there he continued his ministry faithfully and under God's evident blessing until the year 1914. Unfortunately, then, to the sorrow of his heartily devoted congregation and himself, his suffering health and increasing weakness of memory, caused by his affliction, compelled him to resign his office at it. With great patience and Christian devotion, he submitted to God's whimsical but ever-benevolent rule, then removed with his wife and daughter to Columbus, Ind. and there passed the last years of his life under many a heavy cross, which the Lord laid out, cheerful in hope, patient in affliction, and persevering in prayer, as is the manner of true Christians. He passed away in firm faith in his Saviour, certain of his blessedness, cheerful and confident. His unburied body, after a funeral service had been held in Columbus, in which Father A. E. Brauer preached on John 13:7, was conveyed to Collinsville, Ill. There the body was laid out in the church and again a service was held, in which P. C. Lange of Troy, Ill. preached the English and Th. H. Roschke the German funeral oration. From there the earthly remains of the deceased were taken to Worden, Ill, and laid to rest by Rev. H. C. Kothe. 1 Cor. 15, 55-57. L. W. D.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

The Fundamental Differences Between the Lutheran and the Reformed Churches as Set Forth in the Visitation Articles of 1592. Edited with Notes and Comments by *John Theodore Mueller*. Concordia Publishing House, St. Louis, Mo. 20 pages 4X6. Price: 10 Cts.

A short treatise, which clearly and convincingly shows the difference between the Lutheran and the Reformed Church on the basis of the so-called Saxon Articles of Visitation, which in a certain sense are also a confessional document of our Church. L. F.

Search the Scriptures! A Series of Graded Bible Lesson Outlines for the Use of Bible Classes. *IV. A Survey of the Writers and the Books of the Bible.* 40 pages 6X9. *V. The Chief Doctrines of the Bible.* 43 pp. *VI. Survey of Old Testament History* (Biographical). 36 pages. By *Paul E. Kretzmann, Ph. D., D. D.* Concordia Publishing House, St. Louis, Mo. price: 15 Cts. each.

These three new booklets continue what the first three deliveries began, give instructions for Bible study, and are designed in such a way that everyone who follows them in teaching and study will gain real profit and rich instruction. L. F.

Proceedings of the Twenty-Sixth Annual Conference of the Associated Lutheran Charities, Cleveland, O., September 27-29, 1927. 119 pages 3V2X6Z4. To be ordered from Lsv. ck.Ll. üVitts, 1203 10tū 8t., La^ 6it^, Mied. Price: 35 cts; three pieces for H1.00; 10 or more pieces 25 cts. each postage free.

This is a complete report of the last meeting of the so-called Charity Conference. It contains, besides the lectures and reports, the new constitution and by-laws of the Society. There is a rich content to be found in the little book, and we need only mention a few of the lectures to show that missionary friends will find something in this little book. Such lectures find: "ists Oovotional Diks ok tūo ^Vorlcsr," "lūs ^Vorū anck IraininS ok Voluntssr ^Vorūrsr," "Missionars Droblsins ok tū" Oonxsstsch Districts," "Mission M/ortr in Dsnal Institutions," "Hov to ^voick Ooinnrsrealisin in Our Dukūsrn Hospitals," etc. The cost of production is actually more than 40 Cts. a piece, but the price has been set so that the booklet may have the widest possible circulation. L. F.

The Australian Lutheran Almanac for the Year 1928. Lutheran Publishing Co., Ltd, 172 Flinders St., Adelaide, South Australia. 156 pages 5^X8^, Price: 1s. 9 <1.

This is the calendar of our Australian brethren, which is particularly rich in reading matter; and among these we have been particularly interested in a long article, "A Few Pages from the Life of the Fathers," a memoir of the founders and fathers of the Australian Synod. The Calendar also shows how close the Australian Brethren are to us, how eagerly they display and circulate our printed matter, and I think I may say that the Australian Brethren know proportionately more about our Synod than the members of our Synod know about the Australian Church. L. F.

Concordia Historical Institute Quarterly. Official Organ of the Concordia Historical Institute, 801 De Mun Ave, St. Louis, Mo. Editor-in-Chief: *Prof. W. G. Polack*. Associate Editors: *Prof. Th. Graebner*; *Prof. R. W. Heintze*. Concordia Publishing House, St. Louis, Mo. 24 pp. Price: 25 cts. the number; H1.00 the year.

With this booklet the Concordia Historical Institute comes to the public. This historical society has set itself the purpose of collecting and preserving the historical material relating to the history of the Lutheran Church in America, and more particularly to the history of our Synod, and now, through this little journal, intends from time to time to give notice to its members and to those who are interested in it. At the same time, these booklets also bring historical communications that are of value. Thus the present issue contains excerpts from the diary of Father F. W. Husmann, one of the pioneers of our Synod and its former secretary; also communications from the diary of Paul Henkel of 1801. Paul Henkel (born 1754, died 1825) was one of the missionaries of the Lutheran Church in America at the beginning of the nineteenth century, whose activity was of great importance for the Southeast of our country. We invite all who are interested in such matters either to order the paper or, better still, to become members of the Society,

disturbed and equipped power of darkness against him, which summons up all its infernal art, so that his enterprise shall fail.

The things that make time evil, though conceived in the dark abyss of hell, are not so hidden that they cannot be seen. Evil is the time, evil is every day that one passes without thinking of his salvation. Evil and corrupt is every day when one has missed an opportunity to occupy himself with God's word, when one has let slip an opportunity to do good and to share, when one has not put off the old man and put on the new. Evil is any time when one has failed to seek the face of the Father in heaven in tribulation and distress. We may be sure that the powers that work against our blessedness have not been idle on such a day.

But there are also times to which the apostle's word suffers to be especially applied. Our Saviour has described such days. He says the times that precede the last judgment will be like the days in the days of Noah and Lot, Luk 17:26 ff; Matth 24:37 ff. Those were evil times, when the people were overtaken by judgment; but the times had been evil for them before, when they did not listen to the warnings that foretold these judgments. The day that Sodom perished was no less perilous for Lot's wife than for the other inhabitants, though it seemed as if she had already escaped. The pillar of salt into which she was turned was for a long time a warning monument of the evil days of the past, Gen. 19:26; Luk. 17:32.

The times are still so evil that even those who seem to have escaped from misfortune can still be overtaken by it. This is certainly what the apostle has in mind when he calls out this word to the Christians. The evil time, of which our Saviour prophesied, has now come. We need not enumerate many particulars to show that the world is more and more like the carrion over which the eagles of judgment are gathering. We need only mention a few things which fill even the worldlings with apprehension: Huge frauds in commerce and traffic, venality, corruptibility on the part of high and low officials; the loosening of all bonds of discipline, which is so open in the day that one warning cry after another rings out; the mass destruction of marriage and the consequent disruption of family life - there is already almost one divorce for every six marriages in this country -; rapid increase of acts of murder and other vices, acts of murder especially, which fill the world with horror. A time dripping with such evils certainly deserves to be called an evil time.

And now what does the Saviour say of the conduct of men in this evil time? He says, "They eat and drink, they buy and sell, they free and let themselves be free, they plant and build," Luk. 17:27, 28. Yes, you say, these are all proper occupations of men, and they may be honestly pursued. Certainly; but if one devotes himself to these things in such a way that he sets aside the great main business of this life, the care of the immortal soul, then all the time that one devotes to these things becomes an evil time.

That the times are evil we can also see by watching the progress of the work of the kingdom of God. "The church is losing its influence in the world," is a well-known saying. We do not subscribe to that. In reality, the Church can never lose her influence altogether. Our dear Saviour says, "The gates of hell shall not prevail against her," Matt. 16:18. Therefore the Church will always win victories over the powers of darkness. But outwardly, the Church is not making the progress that it should be expected to make, when we look at the means at her disposal. Here our church, even our synod, is no exception; the work in the kingdom of God is hindered on all sides, because the times are evil and we are influenced by them; services and congregational meetings are poorly attended, because so many who bear the Christian name do not take their main task in the world, the salvation of their souls, seriously enough, and never quite consider that they also owe something to their brethren and generally to their fellow men. Many a plan for striving forward in church and school falls through because not enough people are interested in it to contribute according to their ability. Church schools stand still from year to year, because no one is willing to do anything about them. Missionary opportunities are neglected or postponed because there is no money to send out and pay missionaries. Thus, and in like manner, progress in the church is retarded, because Christians allow themselves to be influenced by evil times. The little band of zealous, stirring workers are in danger of flagging in their zeal, because there are so many who are holding back. Preachers and teachers are hindered in their work because there are still cases where they have to struggle with worries about daily bread.

Time is evil, that's for sure. If you don't see it, you don't want to see it. What is to be done? There is only one way out, one cure: conversion to the source of life, which still flows abundantly in the Gospel. There one learns that God is still merciful and has not yet rejected his people. There one gains strength to shake off all indifference, laxity, indolence, and to ask for strength in fervent prayer from Him who is able to give everything and gladly gives for the accomplishment of the works we are commanded to do. There one learns to go to work with fresh courage and new strength, and to meet the influences of evil times in oneself and others. From the gospel one also gains the confidence and assurance that one will ultimately be victorious over the influences of the evil age in the power of Christ the Saviour.

May God grant us and our whole Church right conversion to the Word and right confidence in its power! J. C. M.

The Pope and the Presidency.

In the Federal Constitution of our country there is a provision that no religious test shall ever be required as a qualification for public office. This provision is general; it embraces the lowest as well as the highest office which our country has to bestow. Accordingly, over the years, members of various church denominations have occupied the White House in Washington as Presidents: Con-

gregationalists, Methodists, Presbyterians, even a Unitarian. But is it not strange that our people have elected so many Presidents, all of whom have been members of some Protestant Church, while they have never yet made a member of the Roman Church President of the United States? Was this accidental or intentional? If it was intentional, was it not a great injustice against our members of the Roman confession, among whom, after all, there are many able men? Whence, I wonder, is it that our people have never yet elected a member of the Roman church to the presidency of the country?

This question is especially important to us now as citizens and Lutherans. Why have our people not yet elected a fellow citizen of the Roman confession as president? Why do many people feel great concern when the possibility arises that such an election might take place? There are enough people in the sectarian communities who have no hesitation in mixing church and state. Is there anything peculiar about the Roman Church that other churches do not have, and is this the reason why many citizens, especially Lutherans, are afraid of a member of that Church entering the Presidency? Indeed, this is the reason.

What is the peculiar thing about the Roman Church that distinguishes it from the other churches of the land? This, that it has a visible head. This head has for centuries been a foreigner who has his residence in Rome. This head, the Roman Pontiff, claims to be a spiritual and temporal prince who has the right and the power and the duty to advise and instruct and supervise the consciences of his faithful, not only in matters of doctrine and faith, but also in matters of morals and occasionally in matters of politics. We know from the history of the Reformation what principles the popes of former centuries established and were able to carry out with the help of their priests and religious orders, and especially through the regulations of Catholic governments, and how much misery, bloodshed, heresy courts, and religious wars were caused by them.

According to the declarations of Gregory VII (1073-1085), this is the papal opinion: Christ, who founded the Roman Church through Peter, the prince of the apostles, has given to him, and thus also to his immediate and full heir, the Roman Pontiff, all authority in heaven and on earth, first and foremost all spiritual authority. By virtue of this, the pope has an undoubted claim to holiness as an official. He must be called the "Holy Father," whoever and however he wishes. He represents the Godhead, Christ, whose representative he is on earth; he decides in the name of the Prince of the Apostles, in the name of Christ, in the name of the Holy Spirit. But he also represents the Church, and the whole of it, as its head and headship. Whoever wants to hear the church must hear him.

The pope's task is to carry out the kingdom of God on earth; whoever hinders him in this and refuses to obey his word commits the crime of idolatry. Under this spiritual power are not only the clergy, but also the laity, the state, the royalty, etc., because what they do and do not do is always of some influence on the church.

But the pope is the other, and he alone, because he is lord of all power, is therefore also the summa and source of all temporal power. Spiritual and temporal power are to each other as the greater is to the lesser, as soul and body, as sun and moon. If he who is able to unlock heaven should not well

be enough to judge lesser, that is, worldly, things? Or did Christ exempt the kings, whose power originally came from the prince of this world, the devil, when he gave the keys to Peter? Only those, therefore, who obey the pope deserve the name of Christian kings; the others are tyrants and children of devils, whom the pope can depose and banish. The pope can order his subjects, if they lose their salvation, to refuse to obey such a king, even if they have sworn to obey him. For he, the pope, is actually the only emperor whose feet all princes must kiss, and whose name alone may originally be mentioned in church prayers. (*Lebensbilder aus der Geschichte der christlichen Kirche* by E. A. W. Krauß, p. 235.)

But would anyone object, "After all, all this dates from ancient times; who will be frightened by it? The Pope has learned something in the course of time, and has laid aside his unbridled lust for domination." Occasionally the Roman writers sing the praises of their Church. There they point out with pleasure how unchangeable their church was. Barbarian armies had warred against her, she had seen kingdoms flourish and perish, she had seen nations come and go, but like the firm, immovable rock she had stood in the ever-restless surging sea of nations. - Now, the Roman Church and the Pope have not always stood quite as firmly as these Roman writers make it out to be. There was a time when the Roman rock felt violent earthquakes, so that it trembled through and through. That was the time when the pen of the monk at Wittenberg (Luther) struck the pope on the triple crown. From this shaking the pope never recovered. The nations of the earth no longer bow so willingly under his yoke. There are those who laugh at the "Holy Father." But in this, however, the Pope is unchangeable, that he still claims the same power today that he once had. In his pastoral letters, which he issues from time to time to his flock, he still acts as the divinely appointed head of the Church. He condemns as a damnable modernism that church and state should be separate, that kings and princes need not be subservient to him, that other churches should be equal to the Roman Church. He exhorted his faithful to work towards the restoration of one flock and one shepherd, that is, to bring the people back under his authority.

We will cite only a few statements of a Pope of more recent times, which clearly show that the Papacy has not changed. This is Pope Leo XIII (July 20, 1903). In his circular letter of June 20, 1888, Leo writes about and against the freedom of worship and the equality of religious communities before the civil law:

"Let us first take, to begin with what is demanded for individuals, and what is so contrary to the virtue of religion, the so-called liberty of worship." (P. 34.) "A State without God, or even, what finally amounts to the same thing, a State which, as one expresses it, behaves indifferently to all religions, and recognizes them as equal without distinction, places itself in opposition to justice and reason." (P. 36.) In the same letter he says: "Much celebrated also is the so-called liberty of conscience; if it be understood to mean that every one may worship or not worship God as he pleases, it is sufficiently refuted, according to what has been said before." (P. 46.) The same Leo calls the separation of church and state a perverse, pernicious proposition, when he says in the same letter, "This

This doctrine forms the main and fundamental idea on which rests that pernicious proposition of the separation of Church and State." (p. 54.) Yes, he even demands that the State as such have a religion and practice worship, when in his circular, the Encyclical *Immortale Dei* Der, of November 1 1885, writes: "But if the State is thus ordered, it is evident that it must fulfill its many and important duties to God through the public practice of religion." (p. 10.) And what religion, according to Leo XIII, the State should have, practice, and exercise, he also says clearly enough, when he writes in the Encyclical *Liberias*: "Since, therefore, the State necessarily demands unity of religious profession, it must profess the only true one, namely, the Catholic." (S. 36.)

Now it is admittedly true that there are many people in the Papal Church who feel the Pope's presumptions to be an intolerable tyranny, and care nothing for his decrees. "But," writes D. Krauß in his cited history (p. 472), "there are also many who are energetic papists and know exactly what they want. But they want supremacy and then dominion in our country. Religious liberty in our country is a cursed abomination to them, and the separation of Church and State, which is a principle of our country, a damnable abomination, an abomination especially and expressly condemned by their idol, the Roman Pontiff. These Catholics stand thus: Now that we are still in the minority, and can well develop and increase in consequence of American religious liberty, we do well, after all, to praise and extol the religious liberty and other liberal institutions of this country; by censure we would render ourselves suspect and make enemies. But this shall not always last. It will and it must change as soon as we have a majority in the country. So long we regard religious liberty as a fanciful dream, as a thing or an unding which a Catholic can 'wear'. And we regard the separation of church and state as just such a thing. But if we first form the majority, then we will also take the reins vigorously in our hands and sweep these undings out of the country. They do not all say this, for some think that this would be letting the cat out of the bag too soon; there will be time for that when we have come closer to the goal. But others, even highly respected church officials, do not mince words and clearly state the goal they are striving for. Meanwhile they rejoice when among the 'Protestants' the two-child system becomes rampant and 'that race dies out.'"

Think of the consequences if a faithful son of the Roman Church were to become President of the United States. What a great influence a president can have on Congress, we learned not too long ago. The President has great power. He appoints consuls and foreign representatives. He makes treaties with other countries, albeit under the control of the Senate of our government. For centuries the Papal Church has exploited and sucked the Mexican people dry. Then at last the Mexican government got too mad, and shook off the Roman yoke. Admittedly, it cannot be denied that in its struggle against the Roman Church it has passed laws that are unjust and intolerable. But the Roman Church is reaping what she has sown. It is natural that the Catholics of our country should exert pressure on our government to come to the aid of their oppressed co-religionists in Mexico. Now, if the President of our country is a member of the Roman

Church would be, what a temptation it would be for him to involve Our country anew in a war and to send our soldiers to Mexico as crusaders!

We closed our consideration with the words of D. Krauh: "Dear as our religious liberty is to us, and dear as we are to the thought of a religious civil war, which would seem inevitable over the attempt to overthrow religious liberty, and dear as the God-given separation of church and state, which we still enjoy at present, is to us, let us be zealous to keep Roman Catholics out of all those offices in which they might touch, or find a hand in touching, these noblest goods of American liberty." M. J. Von der Au.

Midtowners aren't done with the youth issue.

The Kreuzgemeinde in Mittelstadt, meeting for the third time to discuss the youth question, this time dealt with special recommendations that had been passed by a specially appointed committee and were now submitted to the congregation for discussion.

The first two of these recommendations were adopted without dissent after much discussion. They were as follows: "1. That all parents in the congregation be strongly exhorted and urged to renew their zeal in educating their growing youth in the spirit and word of Scripture, to encourage them to participate in the things of the kingdom of God, and to guard them from evil ways to the best of their ability; 2. That fresh zeal be shown throughout the congregation in working to gather all school-age children into the church school."

The Chairman now pointed out that in the present committee report the third recommendation and the eighth actually belonged together and should therefore also be discussed in conjunction with each other. It was immediately decided that this should be done. These two recommendations were worded as follows: "That the congregation appoint a youth committee whose task it shall be to take care of the young people of the congregation in a special and every possible way; that in the congregational meetings regular reports be made on youth matters."

It took several moments for the discussion of these points to get underway. It was recognized that this was something new. Did these recommendations really represent a step forward? Was it to be hoped that they would really achieve the desired purpose?

Lorenz Günther shouted into the assembly: "We already have too many officials. I am against it, dah" - he did not get any further. The chairman interrupted him with the admonition to come forward in an orderly manner first if he wanted to speak.

Helmut Eifrig asked for the floor. "I am of the opinion," he explained, "that this matter should be left to the pastor and the teacher. After all, it is their job to supervise the young people. Who knows what mischief it may do if our own should meddle in such a delicate matter."

Heinrich Stief said: "Why do we have our board of directors? Doesn't it already have the task of looking after the young people? We are causing the community unnecessary worries and unrest, if we for the sake of this cause

But when we consider how many Mexicans there are in the state of Texas alone, while we have only just begun our mission among them, we would sigh that we have not yet made any progress. For surely the good Lord allows all these people to dwell in our midst because he wants us to take care of them. And so we do not want to miss our opportunity to ask God to bless and increase our work among the Mexicans.

_____ - W. H. Bewie.

To the ecclesiastical chronicle.

Domestic.

From Alaska. A rare opportunity to spread the gospel through the radio has our missionary H. Kuring in Anchorage, Alaska. There is only one radio broadcasting station in all of Alaska. This is heard throughout Alaska wherever the necessary apparatus is had. Our missionary has had the opportunity to preach the gospel of Christ crucified every Friday evening during the Passion period, and this preaching has certainly been a blessing.

L. F.

Silence in the Church. The *Western District Lutheran* addresses to its readers the following request, which may be passed on, as in our loquacious times the tongue may be resisted. We read: "How many services would be more blessed for the participants if they spent the minutes or the quarter of an hour of waiting before the service began in quiet reflection, in reading a few hymns or the Sunday Gospel, or in silent prayer! Everything complains that one has no time for the so necessary silence and gathering of the interior. Here in the church one would certainly have time and opportunity; but it is wasted with curious gazing about or long and worthless conversations. Oh, be silent in church! God wants to talk to your souls for once. If men are not silent to listen to God's word, they should not be surprised when the Lord once lets his voice become so loud and intervenes in life with shattering deeds that terror runs through their limbs. At least be quiet in church!"

J.T.M.

JESus and a Lost World. The other day Gipsy Smith, the "evangelist" known throughout the world as a preacher, whose effectiveness extends over England, Ireland, America, Canada, South Africa, Australia, and New Zealand, said, "The war has destroyed a lot of my ideas and plans. I have but two aims now in view, namely, JESus and a Lost World; these two I wish to bring together."

In the bringing together of the lost world and its only Saviour JESu Christ consists our whole missionary task. If only we would always keep this one thing in mind! "The Son of man is come to seek and to save that which is lost", Luk. 19, 10. But there is another thing: "The lips of the priest shall keep the doctrine", Mal. 2, 7. 2, 7. To seek and to save is done by the pure gospel alone.

J.T.M.

Gutenberg's picture in the Library of Congress at Washington.

A painting of Johann Gutenberg, the inventor of the printing press, donated by the well-known collector Gabriel Wells in New York, will be hung in the Library of Congress in Washington. With the painting, the library also received a leaf from a Gutenberg Bible that dates from 1450 to 1455. The painting itself is said to come from the

The name of the painter is not known. Gutenberg is depicted as a patrician, in court dress, wearing a gold chain. The picture shows books and other objects of his work; a document he seems to have just signed begins with the words: "To God alone the glory, to him alone the thanks."

Gutenberg's art of printing served above all the Bible, which our Luther translated so beautifully into German. His translation was soon followed by others in all the languages of Europe and eventually the world, so that today almost everyone on earth can read the Bible. Luther therefore also held this gift of God in high esteem.

J.T.M.

Population Increase. The movement of population in the various parts of the world, as reported by the "Heimatsdienst," shows an increase of 1. 2 per cent in Europe, 4. 6 per cent in Asia, 6. 8 per cent in Africa, 15. 6 per cent in Oceania, 16. 6 per cent in South and Central America, and 19. 4 per cent in North America during the years 1913 to 1925.

The gracious God desires that mankind on earth should grow and increase. His word of blessing: "Be fruitful and multiply!" Gen. 1:28, is still true today. And as the number of nations increases, so shall His kingdom grow and increase among all nations through faith in JESUS CHRIST. How sin has corrupted men, they prove d'amt by not obeying his command, "Multiply!" nor his commission, "Preach the gospel to every creature!" Mark. 16, 15, want to obey. In a bodily and spiritual sense, sin has made men murderers. J. T. M.

Signs of the Times. The unusually large number of eclipses occurring this year, namely three solar and three lunar eclipses, will not be repeated for hundreds of years, according to the assertion of astronomers or astrologers.

According to Scripture, eclipses are also meant to remind us of the end of the world. They are signs of the times. "The sun shall be turned into darkness, and the moon into blood," Joel 3:4. "But soon after the tribulation of those days the sun and the moon shall be darkened, and the stars shall fall from heaven, and the powers of the heavens shall be shaken," Matt. 24:29. "Wherefore ye also be ready: for the Son of man shall come in an hour when ye think not," Matt. 24:44.

J. T. M.

From the Concordia Seminary in Porto Alegre, Brazil. On March 7th we were able to begin a new school year. Some had been worried about the number of new students entering. Since the last intake two years ago, the support given to poor students from the student fund had to be limited to boarding fees for the time being. For further support, as it would be necessary, the relatives or the community of the students concerned should be asked to pay, so that the student fund would not get into further debt. From this arose the concern that the number of new students would be quite small this year.

The worries, thank God, did not prove to be well-founded. In spite of the change in circumstances, God gave us a group of new students that exceeded by one the number of two years ago. We were able to accept fourteen students, one of whom comes from the farthest parish of our district, Cruz Machado, Parana. Three of the newcomers want to prepare themselves for the school office. One seeks to acquire a general education, and the remaining ten want to serve the Lord in the parish ministry one day. Four of our vicars have returned to complete their studies, and the arrival of a fifth is expected.

The total number of our students this year is forty-three, five of whom are doing substitute service. Such a multitude in a seminary is a great gift from God. Let us treasure it, and thank God for it by providing for the institution to the best of our ability! J. N. H. Iahn, Director.

Abroad.

From Berlin-Zehlendorf. During the two weeks from March 18 to 31, the usual maturity examinations of the students took place in the theological college, the seminary of the Free Church associated with us in faith fellowship. Two examinations are prescribed by the Free Church; the first takes place when the young people have completed their studies at the Institution. They then have to work as candidates for theology for another year under the direction of a pastor in the vicariate, after which the second examination for the preaching ministry follows. Both examinations are written and oral. Four students have passed the first examination this year, two of whom are from Poland and are now returning there to enter into the church work being done there by our sister Synod of Wisconsin. The other two will be vicars here in Germany, one in Dresden, the other in Minden, Westphalia. Four candidates took and passed the second examination. One received and accepted a call to Alsace, that is, to France. He had already been vicar there during his year as a candidate. The second received a call from Denmark. The third has been appointed assistant pastor to Kolberg in Pomerania. The work in this latter field has expanded to such an extent that an assistant has become necessary. The fourth will continue his studies in the Semitic languages at the University of Leipzig for a while, but will also serve the small congregations in Erfurt and Gotha as a vicar. This study, which he began last year in Berlin, is made possible by a special scholarship.

We want to thank God that He has so richly blessed this young, small institution, so that its students may work not only in Germany, but also in the neighboring countries. We also do not want to forget to include this institution in our prayers for all orthodox educational institutions for capable workers in His vineyard.

There is still a debt on the beautiful property of the Institution, a debt of about \$18,000. When a large company of American Lutherans visited the Institution last August, two brethren promised to pay P1,000 each toward the discharge of this debt, if sufficient others could be found to pay off the whole debt. Both brothers have now sent in their P1,000 to us without waiting for the fulfillment of this condition. We would like to express our heartfelt thanks to them here. All our brothers and sisters who visit Germany should not miss the opportunity to come to Zehlendorf and get to know the institution better. Most of them will visit Berlin, and from there Zehlendorf is easy to reach. May the Lord continue to hold His hand of grace over this institution, which is so important for our work in Europe!

G. Mezger.

Christianity and Health. Eighty-three German lunatic and neurological physicians issued the following declaration some time ago: "In the present lamentable struggle of the political parties for the German school and youth, the firmament of Christianity is also being shaken in irresponsible folly. We, the undersigned lunatic and neurological physicians, who are involved in the research and treatment of pathological mental conditions

daily beholding the distress of the soul in its deepest depths, urgently and earnestly warn against allowing the Christian faith to wither even in the slightest in the hearts of our youth, or even withholding it from them, while it is the very anchor in the storms of our time."

This is truly a mighty testimony that godliness has the promise of this life also. J. T. M.

The People's Death. The Evangelical Germany reports: "One of the social leaders of England, Halliday Sutherland, in discussing the decline in the birth rate, which is at present seriously occupying the English press, has recently expressed the fear that England is approaching a time when her population will consist of a large majority of old people maintained by the labour of a minority of younger people. The fact that the number of school children last year was one million less than in 1910 denotes the seriousness of the situation. The number of children in the lower schools is decreasing by 100,000 a year. So great has been the decline in the birth rate in recent decades that England now has the second lowest birth rate among the nations of Europe."

Similar conditions are found in some classes of our own population; and this is not the fault of any prevailing poverty or want, but largely of the trash literature which is so much circulated, and which dulls the consciences of parents. J. T. M.

Idolatry. In the Forum, or public square, of Rome, the other day, on the feast day of St. Francesca Romana, who is considered the patron saint of motor vehicles, a solemn blessing of automobiles took place. A picturesque procession of monks from various monastic orders was led by an abbot in splendid ceremonial robes to the street Santa Maria Nuova, where the automobiles to be blessed stopped. The abbot said the blessing and sprinkled the cars with holy water. The vehicles then set off for the Church of Santa Maria, where a special thanksgiving service was celebrated.

How idolatrous man has become through sin! He does not put his trust in God, but in his own resources. The Roman Church, with its paganism, is a nuisance to the whole Christian Church - but no less to the whole heathen world! J.T.M.

Stag tax. Italy has been known since Mussolini as a country in which all kinds of innovations, some of them very good, are introduced into legislation. Thus the Italian government has now introduced a bachelor tax, graduated according to age. Only Catholic priests, the severely disabled, officers and non-commissioned officers, and foreigners are exempt.

The law is not bad; only the Catholic priests should not be exempt. For by his prohibition of marriage the pope has desecrated Christian marriage. J. T. M.

Morality and Socialism. The attitude of the late Russian socialist leader Lenin toward morality is evident from a speech he once addressed to the youth. In it he said, "We deny all morality that derives from extra-human and outside class concepts. In our opinion, morality is thoroughly subordinated to the interests of the class struggle; moral is everything that is conducive to the destruction of the old, exploitative society and conducive to the unification of the proletariat [the propertyless class of people dependent on wage-labour]. Our morality, then, consists solely in closed discipline and in conscious struggle against the exploiters. We do not believe in eternally valid guiding principles of morality, and we will expose this fraud. The

Communist morality is synonymous with the struggle for the fortification of the proletarian dictatorship."

Unfortunately, as it seems, these principles also apply to many who do not call themselves socialists. In our country, too, the longer it goes on, the more the thought makes itself at home that what is moral is what is advantageous. For many in our country there are already no more "ten commandments."

J. T. M.

Spellbooks in Turkey. As reported by the "Apologist", the Turkish government in Constantinople has ordered that all magic books be burned. Their agents have already begun investigations of bookstores to confiscate spell books. Magicians and dervishes had to leave the country already last year; but they left behind many books, which were greedily read by superstitious Mohammedans. In the medical science of today, which is gradually penetrating into Turkey, the ordinary Mohammedan smells an invention of the devil, while he has complete confidence in magic books.

The above-mentioned paper comments on this: "What is now happening in Turkey in the service of enlightenment was already done 1900 years ago by the Christians of Ephesus as a result of their Christian knowledge. Apost. 19, 19. Enlightenment based on reason does not really free men from superstition, as the example of the most outstanding free spirits proves. But superstition is fundamentally incompatible with the Christian faith; incidentally, the authorities should also forbid the distribution of such books in our country, in order to prevent criminal acts."

J. T. M.

The Generosity of Korean Methodists. The Methodist "Apologist" reports the following, which should also stir us to zeal: E. C. Amendt, missionary at Knoju, Korea, in his report on the generosity of the congregations in that Japanese mission area, informed us that the average contribution of the Christians there had risen in the last ten years from H2. 50 to P8. 50. For the maintenance of preachers, 450 per cent more is given now than ten years ago. This is certainly a fine testimony to the faith and zeal of these native Christians, and proves that we are raising up Christians in our mission fields who, with great self-denial, are endeavoring to make their churches self-reliant. The generosity of these Christians is all the more gratifying because the annual income for each person in Korea amounts to only H50. Accordingly, the Korean Christians give on an average over fifteen per cent of their income for church purposes.

Fifteen per cent of the income of our members would at once pay off our debt in the synodical and missionary coffers, and leave us millions more for further mission. Are we less thankful than these Gentile Christians? J. T. M.

The Bible in India. On the occasion of the annual celebration of the British and Foreign Bible Society, various examples were given to show how the interest of educated Hindus in the Bible is increasing. In the Telugu region one Zemindar, a minor prince, has spent the last two or three years in transcribing the whole New Testament into Telugu verse. For his daughter's wedding he had the Sermon on the Mount printed on good paper in beautiful type, and gave a copy to each of the thousands of his guests.

So reports the Messenger. It is one thing to value the Holy Scriptures; it is another to find Jesus in them as one's Saviour. But it remains true that today the Bible itself is the greatest missionary in all the world. God provides in a wonderful way for its distribution and utilization.

J. T. M.

A missionary child's love for his Christian school.

Told by a teacher.

It is quite interesting how once five girls in our school raised sixteen dollars and quite a few cents from Palm Sunday to the close of the school year. It all started with a missionary child, the little daughter of unchurched parents, Mary Louise Y. by name.

First I want to tell you how we came to the girl. A parishioner brought the family to our attention. We teachers went there and found that the father was a lodgeman and the mother an apostate Reformed. The little girl had come to church last Christmas with neighbor children, had listened to our Christmas celebration, and had silently harbored a desire to attend such a celebration some day. She wanted to visit our school. The father, however, had held back, saying that because he was not a member of the congregation, he was not allowed to make such claims. However, we explained to him that our school also welcomed children of unchurched people and wanted to educate them in Christianity. Although it made no difference to him whether his child learned religion or not, he gave his consent after a lengthy discussion and explained that he had only ever heard good things about the school from the neighbouring children. The mother was also satisfied. But now not only Mary Louise was sent to us, but also two of her sisters.

After about six months little Mary Louise wrote her teacher, with the help of her mother, a beautiful letter to the following effect (the letter was, of course, in English):

"Dear teacher!

"I am very thankful that you and Teacher X. were with us at that time, and asked my parents if we could not go to your school. I am so glad that I am allowed to attend a Christian parochial school, and consider it such a privilege to be able to hear the word of God every day, and to learn what my Saviour has done for me, and how I ought to love him, that I shall never go to any other school again.

"Your pupil who loves you

"Mary Louise Y."

So how did she come to collect the money? The school fight in Michigan was going on. Our pastor announced one Sunday morning that a collection was to be made in the evening for the school fight in Michigan, and remarked that the fight also concerned us in Indiana; for if the enemies were victorious in Michigan, they might take up the fight in our state also, and rob us of the Christian schools also.

This made such an impression on little Mary Louise that she became frightened. She immediately began to think about what she could do to defeat the school enemies in Michigan and thus keep them away from her school in Indiana.

After all, a collection was to be made. What could she do? She had a money box. It was emptied to the last cent. But that didn't seem enough to her. What should she do? In her eagerness she ran across the street to the girl next door and persuaded her to empty her money box too. And the two then went to a third, fourth and fifth classmate. Here, too, they gave away their savings.

The result was \$1.69. This sum the little ones carried to the pastor the night before the service, and asked him in

he was ordained, also by J. A. Grabau. His first pastorate was St. Martin's parish at Martinsville, N. U., where he was installed in office on February, 1874. This parish he served until 1879, and from here he planted the parish at Bergholz, N. Y. At that time the doctrinal controversy between the Buffalo and Missouri Synods, especially as to the doctrine of church and ministry, was still going on, and as Father Stechholz became convinced that the Missouri Synod stood on the side of truth, he resigned from the Buffalo Synod and joined the Missouri Synod.

After passing the colloquy, he accepted a call from St. Paul's parish, at Paterson, N. I. Here he was installed in office by F. King, September 28, 1879. For nearly thirty years he then stood in beneficial work at Paterson. From here he planted churches in Richfield and Hackensack, N. I., as well as St. Luke's church in Paterson. He was also active with other pastors in the establishment and continuance of other new preaching places in the state, and at the same time assisted in the school in his own congregation for many years.

In 1909 he resigned his office on account of his health, and removed to Nyack, N. A., to recover, where possible, with God's help. But even here he did not lie idle, but edited the district paper, "Witness and Gazetteer," as he had previously been the editor of the "Witness of Truth." He was also for years visitor of the former New Jersey circuit, and edited the "New Jersey Parish and Missionary Gazette."

Towards the end of 1912 he felt strong enough to take over a small congregation again, so he accepted a call to the Immanuel congregation at East Rutherford, N. I., where he served until the end of 1916. As a result of a stroke, suffered for the second time, he now found himself compelled to retire entirely from active church service, and settled at Glen Rock, N. I., near Paterson, where he spent the last twelve years of his life. His last ministry was on February 19 of this year, when he conducted the altar service on the occasion of the twenty-fifth anniversary of St. Luke's parish in Paterson, which he had founded.

On the 24th of February the blow touched him the third time. For ten days he lay helpless; but as far as men could see, the Lord spared him all physical pain. Under the prayers of his undersigned pastor as well as the neighboring pastors and his faithful wife, he spent these last days and then passed away gently and quietly on March 4.

The funeral services were held March 8, in St. Paul's Church, Paterson, where the body had been laid out since the evening before, after a short service in the house, conducted by P. F. Pebler, of St. Luke's parish. P. H. C. Steup, who had ministered with the deceased for many years in the district, preached the German sermon on Luk. 2, 29. 30, and Wm. Köpchen, also a friend of many years, preached in English on Gen. 25, 8. Pres. H. Birkner, representing the Atlantic District, delivered a short address on Phil. 3, 17; also P. D. M. Kleist, president of the New Jersey Pastoral Conference, founded twenty-six years ago by the deceased, addressed the funeral assembly with a few words. The undersigned provided the altar service and officiated at the graveside in Laurel Grove cemetery at Paterson.

P. Stechholz was twice married, first to Pauline Victoria Elizabeth Ritter of Buffalo, N. A., who preceded him by a blessed death in 1903. To this marriage sprang

six children, of whom the eldest son is pastor at South Manchester and Glastonbury, Conn. and three preceded the deceased in death. He was married a second time in 1905 to Anna Wilhelmine Ehlen of Grand-Vielv-on-the-Hudson, who stood by him as a faithful helpmate for over twenty-two years and especially lightened the evening of his life.

"Blessed are the dead which die in the LORD from henceforth. Yea, the Spirit saith, that they may rest from their labour: for their works do follow them," Revelation 14:13.

A. G. Dick.

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo., at the prices enclosed. Where any other source of supply is indicated, please note whether to obtain if not in stock.

General Prayer Book. Published by the General Evangelical Lutheran Conference. Sixth, completely revised edition. A. Deichertsche Verlagsbuchhandlung D. Werner Scholl, Leipzig. 1928. 227 pages 4X6 1/4, bound in cloth with gold title. Price: LO 4. 50.

This prayer book is published by the General Evangelical Lutheran Conference in a new and revised edition by D. W. Leible, the editor of the "Allgemeine Ev.-Luth. Kirchenzeitung". It is rich, yet not too large and comprehensive. In the first part (pp. 1 to 155) it offers prayers for daily home devotions, namely daily morning and evening prayers for ten weeks, so that there is certainly enough variety; then feast prayers, prayers for special cases and all kinds of needs, also prayers for marriage, sickness and death. The second part (pp. 156 to 226) is a church book; it contains the three general creeds, the Augsburg Confession, the Small Catechism, and then prayers when ecclesiastical acts take place in the family (baptism, confirmation, confession, communion), and prayers for the church, the preacher, and the mission. Many of the prayers are taken from the old, good, imperishable prayer literature of the church; in the newer prayers, however, the right tone of prayer is also struck on the whole, intimate and yet not sentimental and rapturously making many words. L. F.

The Cures of Christian Science in the Light of Holy Scriptures. By O. C. A. Boeder. Concordia Publishing House, St. Louis, Mo. price 5 cts.; the dozen 48 cts.

A short tract which appeared some time ago in German in the "Lutheran" and which is worth spreading in English, because the so-called healings of the Christian Heilswissenschaft are stirring the people. L. F.

The Jesuits. An Historical Study. By H. Boehmer, Professor, University of Leipzig. Translated from the fourth, revised edition by Paul Zeller Strodach. The Castle Press, Philadelphia, Pa. 192 pages 5X8, bound in cloth with gilt title. Price: H1. 25.

The author of this work, who died a year ago, still at the height of his strength and effectiveness, was one of the first scholars of our time, if not the first, in the field of Reformation history. His chief work is the excellent biography of Luther, "The Young Luther." But his value on the Jesuits is also generally regarded as an important work. Here it is presented in good English translation by a theologian of the United Lutheran Church. L. F.

Luther under four popes. By Ernst Emil Gersen, D. v. Lutheran Book Concern, Columbus, O.. 104 pages 5X7 1/4, bound in cloth with gilt title. Price, 75 Cts. To be obtained from the Concordia Publishing House, St. Louis, Mo.

A somewhat peculiar, but otherwise quite skillfully written little history of the Reformation, whose title immediately attracts and whose twenty-nine short chapters present the most important and interesting of Luther's great activity. An appendix introduces Luther as a songwriter and musician. L. F.

Oratio over the body of the venerable Lord D. Martini Luther, done by Philippum Melancthon on the 22nd of February. Germanized from Latin by D. Caspar Creutziger. Publisher Degener & Co, Inh. Oswald Spohr, Leipzig. 36 pages 5X7 1/4.

This is a small but highly interesting manuscript. It is an exact photographic edition of the sermon that Melancthon preached at Luther's coffin on February 22, 1546, which was then translated from Latin into German by Luther's other friend and collaborator, Kaspar Creutziger. All who have an interest in such ancient writings will rejoice in this. L. F.

To the ecclesiastical chronicle.

From our Synod.

Our candidates and their callings. The so-called Distribution Commission of our Synod, which is composed of the Presidents of our 29 districts and the representatives of our seminaries for preachers and teachers, and which annually has to assign their vocations to our candidates for the preaching ministry and the school ministry, is meeting here in St. Louis at this very moment, as we write this, on May 15 and 16. Following this meeting, the annual financial conference will be held, which will be attended by the presidents, other representatives from the various districts, and the members of the Board of Directors of our Synod. The president of the synod and the four vice-presidents are of course present at all these meetings. Before the close of this issue, we are able to report the number of candidates available and the number of nominations received. There were altogether 120 candidates for the preaching ministry, 85 from St. Louis and 35 from Springfield. The number of preaching callings received was 144. School board candidates were available 70, 43 from River Forest and 27 from Seward. The number of teacher appointments received was 63.

The number of candidates from our seminary at St. Louis is thus composed: Our class of candidates this year numbers 86; but of these, two belong to the Norwegian Synod, and one to the Slovak Synod, who will receive callings from their own Synods; one will do temporary service in our Italian Mission, and 17 of our candidates do not yet take a calling, chiefly because they wish to continue their studies, either here in St. Louis in our fourth year, in the Graduate School (9), or in other institutions (4). But in place of the 17 candidates who are not yet following a profession into office this year, there are 20 candidates from earlier years, mainly from our Graduate School (14). Thus the number of candidates available from St. Louis is 85. We will now leave their names and the place where they have gone.

they are called to follow:

T. Ahrendt; Monroe, La.
C. O. Arndt; Northern New Jersey.
A. Jesse; Lexington, Mo.
5). Lichtfenn; Milwaukee, Wis. (College).
T. Möller; Philadelphia, Pa.
H. Stahmer; Davenport, Iowa.
P. Albrecht; New Underwood, S. Dak.
K. Blake; New York, N. Y.
R. Cämmerer; St. Louis, Mo.

M. Adermanu. -----
V. Am End; Demaine, Sask., Can.
H. Basil. -----
G. Batz; Argentina.
A. Bcrnthal; Riverton, Wyo.
A. Bohlmann; Fortuna, N. Dak.
G. Boyer; India.
T. Brohm; Detroit, Mich.
A. Bühner; India.
Cimer Burgdorf; Scotia, N. Y.
Erwin Burgdorf; Woonsocket, S. Dak.
R. Burow; India.
H. Bußmann; Roseau, Minn.
H. Dänzer; Marysville, Kans.
M. Dale; Norwegian Synod.
A. Dierks; Tenstrike, Minn.
H. Dorn; Grand Rapids, Mich.
A. Dreier. -----
W. Dukewits. -----
O. Eifert; Tomahawk, Alta., Can.
W. Ellwanger; Chillicothe, Mo.

St. Louis.

M. Frick; Clay Center, Kans.
G. Heinemeier; San Angelo, Tex.
H. Hellbusch; San Antonio, Tex.
P. List; St. Louis, Mo.
W. McLaughlin; China.
P. Flour; Concordia, Mo. (College)
W. E. Meyer; Denton, Tex.
C. Peters; Walnut, Nebr.
H. Pfotenbauer; Libb, Mont.
E. Reinke; Los Angeles, Cal.
O. Rupprecht; Evansville, Ind.

H. Frerking; Amarillo, Tex.
R. Goehring; West Franksort, Ill.
A. Griefel. -----
A. Hahn; Oshawa, Ont., Can.
F. Henning; Salem, Ill.
K. Hosmann; Flaxton, N. Dak.
A. Holm; Jamison, Nebr.
G. Kälest; Grygla, Minn.
C. Kasper; Texarkana, Tex.
I. Knippenberg; Grand Inncion, Colo.
L. Koehler; Cadillac, Sask., Can.
L. Sexton; Milwaukee, Wis. (College).
T. Krenzke; Hollowdale, Minn.
M. Kretzmann; Flint, Mich.
C. Kretzschmar; St. Louis, Mo.
A. Lasch; Vermilion, S. Dak.
W. Landgraf; India.
W. Lauterbach; Ironwood, Mich.
M. Lobeck; Argonia, Kans.
W. Lang; Osman, Ill.

W. Lüttke; India.
E. Lutz; Macoun, Sask., Can.
H. Manns; India.
G. McRee; Burton, Ill.
R. Mennen. -----
A. Messina; Italian. Mission.
E. Meyer. -----
Carl Miller; India.
Ernst Müller; Cleveland, O. (Negro Mission).
O. Mueller; Scott City, Kans.
P. Müller; India.
H. Munderloh; Alma Center, Wis.
P. Natzke; Alhambra, Alta., Can.
S. Neß. -----
C. Nieman. -----
G. Obenhaus. -----
Edgar Pflug. -----
A. Piepkorn. -----
H. Pöllot. -----
Ä. Radünz; Edson, Alta., Can.
A. Ranzau. -----
L. Rausch; Presho, S. Dak.
A. Richert; Bluford, Ill.

C. Rittmann; India.
F. Rockett. -----
N. Noecker. -----
P. Schauer; Cincinnati, O. (Negro Mission).
I. Schedler; De Toto, Mo.
O. Schedler; Oregon.
P. Scheer; Flagler, Colo.
T. Schröder; Argentina.
W. Seeliger; Bergland, Mich.
H. Seitz; Ponchatoula, La.
E. Spaude; Yahk, B. C., Can.
E. Stahlke; Aylesbury, Sask., Can.
W. Tisza; St. Charles, Ill.
A. Valencik; Slovak Synod.
A. B. Wagner; Albany, Tex.
A. Wilkening; Grand Forks, B. C., Can.
W. Willens; Western, Nebr.
W. Wolfs. -----
M. Wyneken; India.
P. Ylvisaker; Norwegian Synod.
W. Zersen; Kelowna, B. C., Can.
N. Zorn; India.

The names of the 36 candidates from our Springfield Seminary and the places to which they are called are as follows (one belongs to and will receive his call from the Slovak Synod):

Springfield.

E. Ahlemeyer; Trenton, Nebr.
C. Blitz; Springfield, Ill (Negro Mission).
A. Bruns; Vanderbilt, Tex.
W. Buchschacher; Loraine, Tex.
E. Dreyer; Miltona Tp, Minn.
O. Friedrichsmeyer; Browns, Ill.
C. Geiger; Cissna Park, Ill.
L. Going; Pulcifer, Minn.
I. Hennig; Bloomfield, Mont.
T. Hilgendorf; Dickinson, N. Dak.
C. Höh; Granton, Wis.
I. Horarik; Slovak Synod.
E. Jeschke; Kayville, Sask., Can.
L. Jones; Freesoil, Mich.
W. Jürgens; China.
O. Krause; Freesoil, Mich.
A. Lach; Bazine, Kans.
R. Marquardt; Luella, Sask., Can"

I. Meissinger; Oregon.
R. Muhl; West Carlock, S. Dak.
I. Petersen; Clearwater, Nebr.
F. Pfotenbauer; Kamloops, B. C. Can.
F. Rath; Worland, Wyo.
C. Heron; Lebanon, S. Dak.
H. Reischauer; India.
E. Scheck; Julesburg, Colo.
A. Schlegel; Hunter, Kans.
O. Schreiner; Smithville, Tex.
G. Schweikert; Cass Lake, Minn.
P. Sellman; Burns, Wyo.
O. Skov; Hemmet, Cal.
H. Stroebel; Goose Creek, Tex.
A. Wagner; Detroit, Mich.
W. Wiech; St. Louis, Mo.
E. Wolf; Thrice Rivers, Tex.
E. Zimmermann; China.

L. F.

Domestic.

The Bible an echo. As our highly praised Saviour has ever been blasphemed, so has his dear Word. So much abuse and disgrace has been done to the Holy Scriptures that words cannot describe it. Now German scholars come and assert, "The Bible is but the echo of the Word of God, an echo as it comes forth from human minds and hearts." Such a claim is nothing short of the most shameful blasphemy. If the Bible is an "echo Bible," it is but a human book, and a book subject to human error. The sacred writers have then reproduced in a mutilated form and in a corrupted sense the Word which God called into their hearts. The assertion that the Holy Scriptures are only the echo of the Word of God comes from the fact that one looks for errors in the Bible and no longer wants to recognize it as the pure, unadulterated divine truth.

No, the Bible is not a mere human echo, but God's word through and through. In the Bible God does not speak to us with human words, but "with words taught by the Holy Spirit", 1 Cor. 2, 13. Every word of Scripture is inspired by the Holy Spirit. "The holy men of God have spoken, impelled by the Holy Spirit", 2 Petr. 1, 21.

J. T. M.

Mother's Day. About twenty years ago a so-called Mother's Day was instituted in our country, and by the time this number of the "Lutheran" comes into the hands of the readers, that day will again be behind us. To a Christian, every day should be a Father's and Mother's Day; that is, every day he should be reminded that he should honor his father and mother. What this means was beautifully set forth by our own Luther in his glorious Large Catechism, which unfortunately few know, when he writes: "Learn now, first, what honor is meant toward parents, demanded in this commandment, namely, that one should hold them above all things glorious and precious as the highest treasure on earth, and then also stand against them with words in a gentle [polite] manner, "not treating them badly, nor banging on them, nor railing against them, but let them be right and keep silent, even if they do too much; Thirdly, with works, that is, with body and goods, show such honor as to serve them, help them, and provide for them when they are old, sick, infirm, or poor; and all this not only gladly, but with humility and reverence, as done before God. For he that knoweth this, how he ought to keep them in his heart, will not suffer them want nor hunger, but will set them over and beside him, and communicate to them what he hath and is able."

P. 611 f.)

In our country, unfortunately, many people no longer know the fourth commandment, even though they celebrate Mother's Day every year.

J.T.M.

Goal reached. The United Lutheran Church, in order to better provide for its pastors who are no longer able to serve because of illness or old age, has raised a support sum of four million dollars. This large collection was completed on Palm Sunday last, the sum contemplated having been greatly oversubscribed. The said body is now able to double the support of its needy pastors. Hitherto these have each received three hundred dollars a year; the four millions of dollars will now enable it to give each person in need of support an annual allowance of six hundred dollars.

J.T.M.

A Critique of the Theatre Today. As the "Lutheran Herald" reports, the other day the well-known English playwright Ervine made the moral demand that no woman under forty years of age should be permitted to enter a theatre. The way in which women nowadays formed long lines outside the theatres, and waited for hours to see a play which the police were supposed to forbid, inspired him, the stern playwright, with an insuperable repugnance. With emphasis he added: "The worse the play, the longer the line of women waiting outside the theatre."

This judgment of a child of the world should be sufficient to characterize the theatre of today. Unfortunately, it is not only women, but also girls, and even thousands of children, who from day to day witness the filth that is presented, especially in the changing picture theatres, and suffer permanent damage to soul and spirit as a result.

J. T. M.

Natural Science and Religion. On March 20, fifty years had passed since the death of the well-known founder of the so-called mechanical theory of heat, Robert Mayer. His law of conservation of force stated that the sum of forces would always remain the same and that new forces could not arise in the universe. This sentence was interpreted by the atheistic-materialistic side in their sense, namely in such a way that there was no God, who could not create that, which he had

created, also preserves and governs. This, however, was not in the mind of the great researcher, who himself was filled with high reverence for God's Word. Robert Mayer, who enjoys a great reputation in the scientific world, once concluded a speech with the famous words: "From the bottom of my heart I exclaim: A correct philosophy cannot and must not be anything but an introduction to the Christian religion."

Thus reports the "Christian Apologist". But what the great naturalist expresses in the words just quoted is also spoken of in Holy Scripture, which testifies to God's continual negation and preservation of the world He created. "The heavens tell the glory of God, and the firmament declareth the work of his hands," Ps. 19, 2. And Paul says, "In him we live, and weave, and are," Acts 17, 28. The true study of nature does not make one ungodly, but leads to the worship of the almighty and gracious Creator. J. T. M.

Abroad.

What kind of books are sold? In 1927 the German book market closed with 31,026 publications. This is an exceedingly large number of books even for Germany, which publishes more books annually than any other educated country. Of these thousands of books, 16. 32 per cent now belong to so-called fine literature. The German people, therefore, buy more novels, novellas, poems, etc., than any other works. In the next class, at 9. 66 per cent, belong the various kinds of school-books, of which thousands are consumed annually in Germany, the land of schools. Then follow religious works, which are given at 8. 28 per cent, and thus come in third place.

It is gratifying to see that religious works occupy such a high place, but it is also saddening to see that a large, educated people like the Germans read twice as many novels and other writings of this kind as books with a religious content. Furthermore, it cannot be denied that the novels written today are mostly anti-religious and especially anti-Christian in character. Unfortunately, this is also the case with many so-called "Christian" and religious works. Thus a brother minister recently sent us a pamphlet written for Christian boys and girls. Not a word is to be found in this pamphlet about the true Christianity of the Holy Scriptures, about sin and grace, conversion and faith. All that is advertised as Christianity is only morality.

Thus the devil forces the press into his service, and Christian parents have every reason to watch what their children read. Beware of the novels and novellas that are available to all people in the many libraries of our country! Beware also of religious writings and books not written by approved believing Christians.

J.T.M.

Women in the parish office. The "Allgemeine Ev.-Luth. Kirchenzeitung" reports: "In Hamburg Miss Sophie Kunert was solemnly introduced as the first parish assistant by Senior D. Stage on February 5; she was previously head of the social welfare at the women's prison Fuhlsbüttel; there she now also has parish services. She can stand before her fosterlings at the altar and in the pulpit, and also administer the sacrament to them, said D. Stage. In fact, she is already mentioned in the Hamburg press as Frä. P. Kunert. In the same city, on February 9, Miss Margarete Braun was solemnly blessed as a parish assistant at St. Nikolai; she is the first parish assistant in a parish."

Even in Germany they do not want to know anymore what the Holy Spirit commands us Christians through Paul 1 Cor. 14, 34, 35 and 1 Tim. 2, 12.
J.T.M.

Further abolition of the death penalty. After a thorough debate, the Swiss National Council decided by 144 votes to 38 not to include the death penalty in the new penal code. There had been a dispute over the death penalty in Switzerland since the adoption of the Federal Constitution in 1874. At that time the death penalty had been abolished altogether; later, however, the individual cantons were free to reintroduce it. Ten cantons, mostly rural and Catholic, have made use of this option. Now the death penalty will also disappear completely in these cantons.

One wants to stop the death penalty in the interest of "humanity". But in so doing, the "humane" world is making a mistake. Murderers and criminals know no "humane" considerations; they often murder their victims with the greatest cruelty, and it is therefore quite wrong to invoke "humane" considerations against them. The Holy Scriptures are the most "humane" book on earth; they are the book of universal love, and of the greatest, most sincere love; and yet they demand the death of such as shed human blood, Gen. 9:6.

J. T. M.

What the Pope can "bless". The "Ecclesiastical Magazine" writes: "Earlier we made the announcement in this place that in France recently also hunting dogs were consecrated and blessed for hunting. This was read by some with incredulous smiles. We can now prove that this is entirely in the spirit of the Roman ritual. Among other strange blessings, such as for linen for the sick, medicine, bread and cakes, beer, cheese and butter, bacon, birds, bees, cattle, and harness, this ritual also contains a blessing for horses and animals. This last blessing is apparently needed for the Rothschild dogs, which are also 'animals'. The most important passage in the longer ritual of this blessing is: 'Let us pray! Thy blessing, O Lord, may these animals receive, that they may be preserved by him in the body, and delivered from every evil by the help of blessed Anthony; through Christ our Lord. Amen.' Thereupon let them be sprinkled with holy water." - A shameful abomination!

J.T.M.

Radio and Catholicism. The Archbishop of Milan in Italy, Cardinal Tosi, in a pastoral letter has forbidden Catholics to listen to the radio and to own a radio set. He calls listening to the radio a "criminal and harmful curiosity" and owning a radio set an "indecent luxury".

The "indecent luxury" includes the Pope with his cardinals.
J. T. M.

Religious Writings in Russia. The ban on the printing of religious writings in Russia was lifted some time ago under the pressure of circumstances. This has essentially ended the former great Bible shortage. The Bible is now being produced again in the Russian state printing works and can be distributed in the country. It is still more difficult with the Protestant hymnal. The hymnal published in Russian by Masing in Petersburg has been completely used up. The government, however, wants to permit the reprinting only if the production takes place in Leningrad (Petersburg). At present, however, the means for this are lacking, since the Protestant Christians in Russia are completely impoverished. A similar difficult situation exists for the Catechism. It is, however, a great blessing for Ruhlant that Christian books may now be printed and distributed at all. J. T. M.

A silent witness. In the small church of "Hosios David", Saint David, in Salonika, the old Thessalonica, which was transformed into a Muslim mosque during the Turkish period, a Byzantine mosaic image was discovered, depicting Christ with a halo. Despite the many years of Turkish rule, this image remains, a silent witness to the Savior in whose honor the church was built. The Turk has not been able to displace Christum; against it Mohammedanism is sinking down like a rotten building. "Jesus Christ, yesterday and today, and the same forever," Heb. 13:8. J. T.M.

Earthquake. The prophecy of our Saviour: "There will be pestilence, troublesome times and earthquakes now and then", Matth. 24, 7, has just recently been fulfilled again. The earthquakes that have affected Bulgaria are among the most severe in the history of the country. One hundred and fifty to three hundred people are dead, many hundreds are seriously injured, over 125,000 families have lost their homes, eight towns and villages lie in ruins. Philippopolis, this ancient city founded by Philip of Macedon, father of the famous conqueror Alexander the Great, and situated on the railway from Paris to Constantinople, looks like a city devastated by shells. Only a few groups of houses on the hillside and a few isolated buildings are still standing. Earth tremors have also caused great damage in southern Greece. The worst damage is in Corinth and the surrounding area. Most of the houses have collapsed. The number of homeless in Corinth and the surrounding area is estimated at about 15,000.

"This doeth thy wrath, that we perish so; and thy fury, that we must perish so suddenly," Ps. 90:7.

J. T. M.

Reform in India. The social movement in India, which has been going on for some years, is growing in strength, so that the Hindus are asking Christians for their co-operation in controlling the many popular evils. Thus the Social Conference has invited Christians as well as Mohammedans to join with them in opposing the public scandal of the "temple girls," and a petition has been addressed to the Government to remove this terrible evil. The conference also demanded that the legal age of marriage should be advanced to sixteen for girls, and twenty-one for young men. Widows should be granted the right to remarry. The two sexes are to be legally equal in every respect, and mothers-in-law and children are to be protected by law. Polygamy is to be suppressed, divorce laws tightened, castes abolished, and liquor laws improved.

J. T. M.

A hunger for education in Japan. The Japanese people's striving to acquaint themselves with the culture of the West is expressed in an almost indomitable desire for education, which has led to a powerful development of the press. According to a recently published survey, 1, 137 daily newspapers and about 2, 850 weekly and monthly magazines are published in Japan. The total circulation of daily newspapers is estimated at ten million. This means that every sixth Japanese today owns a newspaper. In 1925, more than 18,000 books were published in Japan itself; in addition, works from America, Germany, France and other countries were imported at a cost of about two million dollars. This situation is also significant for the Christian mission in that it presents it with great tasks. Also the Christian press and the Christian book, especially the Bible, find open doors in Japan. J.T.M.

Memories of T. H. Lamprecht.

On April 30, T. H. Lamprecht, the Lutheran known to all readers of this paper, went blessedly home to Cannes, in the south of France. So reported a few days ago a short dispatch.

His death evokes all kinds of memories in me, and I may perhaps assume that the readers of the "Lutheran", who have often heard and read about him and many of whom knew him personally, will also like to hear something more about him, especially about his last weeks and months.

It is over fifty years since I first met him. I came then, in September 1877,



T. H. Lamprecht.

as a shy little thirteen-year-old boy from the village to the college in Fort Wayne, had ridden on a railroad for the second time in my life and was completely overwhelmed by the new impressions, but also a little afraid of how I would fare at the college and under the completely new circumstances. Then the good blessed director Otto Hanser put me in Lamprecht's room, who was then a primaner, i.e. a member of the upper class; he became my decurio or room elder. I will never forget how

friendly Lamprecht, who was born and brought up in the big city of New York, was against the small, strange village boy, just as he sometimes took my side against the somewhat demanding and high-spirited Tertians and Quartans of the old college way, although at that time, as a Primaner, he stood in an unreachable distance for me.

After one year Lamprecht went to St. Louis, studied theology there from 1878 to 1881, passed his exams, but did not enter the ministry. Why he did not do this, I never found out, and never asked him about it later in life. But I have reason to believe that he did not have the right inner inclination for the preaching ministry, although he was otherwise a good student. Later I often cited his example, especially to parents who wanted their son to become a preacher even though he had no inclination to preach. God wants willing servants in His Church. And Lamprecht's example shows how one can serve God and His Church in an excellent way outside of the preaching ministry. I may well say that Lamprecht, as a layman, has done more good by word and deed and example than he might otherwise have done as one who was reluctant to serve. And his good general and especially his theological education served him well.

Lamprecht then became a businessman, and a number of years passed before I saw him again. When I moved to St. Louis in 1893, I met him often, and our former acquaintance became more and more a good friendship, so that now that he has passed away, I, along with many others, deeply feel his loss. As a business man he traveled a great deal in those days, came regularly on his business trips also to St. Louis, visited me frequently, or we met at the home of his sister, Mrs. Or. Fick, who was married in St. Louis. Both of them were, as far as I know, the only children of a well-known businessman in those days in the old Trinity congregation in New York, where first the old Father Th. Brohm stood and later for many years the old Father Fr.

Already in these years, when he was still a relatively young man, I noticed his growing interest in the affairs of the church and especially of our synod, and I was always struck by his childlike, pure piety. God blessed him in his business ventures, he became a wealthy man; and the longer, the more he now placed his earthly means at the service of the Church. He first came fairly forward at Synod as a delegate in 1911, when he was still living in Chicago, and was one of the chief advocates of moving the teachers' seminary from Addison to River Forest, a change which the experience of the times has now proved many times to be a proper step. Lamprecht then soon moved to New York in a business interest, and during the last fifteen years I have often met with him, either here in St. Louis or in New York, partly in his large business, once also at his beautiful country residence on Long Island, which he owned for some years, but later disposed of, have also been in pretty regular correspondence with him, always in an ecclesiastical interest. And what he has now done for our Synod, especially in the last ten years: How he, with a number of like-minded noble friends, paid off our Synodical debt; how he took the head of the Lutheran Laymen's League, and through it vigorously assisted the Synod in financial and business matters; how he was especially active in raising the large fund for our provident fund for the benefit of sick and worn-out pastors and teachers and their widows and orphans; how he took a lively interest in the extension of our institutions, externally and internally; how he gave thousands and tens of thousands for these and other purposes; how through the Postgraduate Home Society, with other like-minded friends, he made further study possible for many professors and assistant teachers at our institutions; how he was especially active for the new seminary building in St. Louis, which, unfortunately, he was not able to complete in his lifetime. Louis, which he unfortunately did not see in its completion; how in the last years he also took special interest in the Free Church in Europe, which he repeatedly visited and to which he also made available significant funds in various respects; how in the post-war period he stood at the head of our European aid and tirelessly gave and worked - all this is known in wider circles of the Synod. But all this he did, as was evident from his beautiful and substantial letters and debates, without all glory-seeking on his part, out of love for the Lord and for His Church, often did it without others knowing of his generous gifts, really often did not let his left hand know what his right hand was doing. Through my hand, too, for special, lesser-known purposes of the kingdom of God and charity, hundreds and hundreds of dollars have passed from him in recent years. He has really had something of his money - the most beautiful experience that giving is more blessed than receiving.

For quite some time Lamprecht was no longer very strong physically, so he withdrew more and more and finally completely from his business, made many journeys and often stayed for months in a healthy, beautiful climate. But even there he always had his ecclesiastical interests in view, as I could show from some letters. He sought out respectable people, talked to them about the church and our synod, let them have our magazines, and did other things. Last October he and I had planned to meet to discuss various matters, but his health prevented us from doing so. So he sent me for our seminary library an interesting, valuable, old Arabic manuscript, which he had bought in Egypt from an old Jew, on the

he had made an impression with some Hebrew words he said to him. He wrote to me that he and his faithful partner, who was of one mind with him in her ecclesiastical and charitable interests, were going on a major trip to the Orient, and that he wanted to visit our missionaries in India on this trip and gain an insight into the mission there. Still from Japan, he wrote to me on November 9 and sent me (by airmail from San Francisco) a hundred dollars, so that I might give joy at Christmas to the shamefaced poor and suffering children in the middle classes of Germany, whose need he himself had become acquainted with over there and for whom he had already done a great deal, since he knew that I had some confidants in Germany. As he always had our church papers sent to him on his travels, he asked me to write to him in Bombay, India, if I wanted to send him messages; "I will also", he wrote, "send you messages from time to time". For several months I did not hear from him, which made me a little anxious, as he always sent me at least one postcard from his travels from time to time. I then learned from his relatives in New York (his wife is a daughter of Blessed Father J. H. Sieker) that he had fallen seriously ill on his journey and had had to be taken to the South of France. In April, however, I received a letter from him and also from his wife, who informed me of the details. In Buitenzorg, Java, he had suffered a severe attack of heart failure on December 18, had to spend seven weeks there in a hospital, and had then, on the urgent instructions of the Dutch doctors there, travelled directly to Marseilles as soon as it was possible, in order to be in a favourable climate. The letters had then been written from Cannes in the south of France. In his letter he said among other things: "God's mercy was infinitely great in keeping us up spiritually and physically. My faithful wife has been a great strength to me, and one of the thoughts which especially impelled me to the most fervent prayer was this, that she should not be left alone ten thousand miles away from friends and relatives, if God should call me away. Praise and thanks be to the Lord who has at last brought us here (to Cannes) where we have good friends and can get in touch with relatives." His wife, of course, wrote among other things that even now his heart was very weak, although he was getting a little stronger day by day. But even in this, his last letter to me, his unwavering ecclesiastical interest was evident. Although the nurse had already told him that he had written enough, he urged me to continue to see to it that our printed matter and magazines were distributed. His words read - I put them here in the English original -: "By all means continue sending our literature and church-papers abroad where you believe most good will be done. Increase the number you thus supply at my expense rather than decrease. If you want a fund in hand, I will send you a check. The older I grow, the better I can afford to do this; for with every year my days, and therefore my requirements for myself, are growing less..." Three weeks after the letter he then went home, without my answer, which he asked for, having reached him, after a severe illness, as is written to me from New York. His widow is now, as I write this, on her way to New York with his mortal remains. He has attained an age of 69 years, 8 months, and 23 days, having been born August 7, 1858, in Brooklyn, N. Y., had been born. He will never be forgotten by those who knew him more intimately. - May he rest in peace, and may perpetual light shine upon him!

L. F.

Obituary.

P. E. F. Hermann Mießler was born June 6, 1861, at Mount Pleasant, Mich. where his father, E. G. H. Mietzler, was a missionary among the Chippewa Indians. His mother was Karoline, nee Huning. Because the Indians moved from there, as well as for other reasons, the missionary discontinued work among the Indians and moved to Saginaw, Mich. where the son received instruction in his father's school. In 1871 the parents removed to Chicago, where the father then practiced medicine. Here Blessed attended the parochial school of Father A. Wagner, then in 1874 moved to the Fort Wayne Institution, and in 1880 moved to the St. Louis Seminary. He passed the theological examination with honors in 1883 and then followed a call to the preaching ministry in Columbus, Nebr. Here he founded the Immanuel congregation with six families, which he presided over for almost forty-five years. The Lord gave prosperity to

of his faithful work, so that from small beginnings, despite many adversities and hostility, a large nation has grown. The deceased also faithfully took care of the youth by holding school himself to the best of his ability. Today the classes are conducted by three teachers. Besides this congregation, he also established the congregation at Platte Center, and served it for twenty-two years, until it became independent. Likewise he supplied a small band of Lutheran Christians on what is called the Island. To wider circles he served as



E. F. Hermann Mießler.

He served the seminary in Seward as secretary of the Board of Supervisors for many years. Always friendly, he gladly served everyone in word and deed.

In 1884 he entered into holy matrimony with Klara Wurmb of St. Louis. God blessed the union with six children, three sons and three daughters, who together with the widow survive the father.

About a year ago he developed a painful complaint which gradually grew worse. A trip to Colorado Springs brought no improvement. In Rochester, Minn., he underwent an operation. Returning home, his ailment nevertheless continued, and he suffered great pain. On April 16, after he had often confessed his faith in his Savior, he passed away quietly. His age was 66 years, 10 months and 10 days.

The funeral took place on April 19 with a large attendance of the officiating brethren from near and far and from the surrounding communities. After a short funeral service in the house, the disembodied body was carried into the church, with his conference brothers serving as bearers. At the request of the deceased, Praeses W. Harms preached in German on Phil. 1, 21. 23 and P. A. Bergt in English on Hebr. 13, 7. Speeches were also given by Dir. C. F. Brommer as representative of the Institute of

To the Ecclesiastical Chronicle.

From our Synod.

Our teacher candidates. Already in the previous "Lutheran" we informed you that 43 candidates will be graduated from our teacher training college in River Forest, and 27 from our teacher training college in Seward, Nebr. 63 professions were received for these 70 candidates, and the seven candidates who have not yet been assigned professions could be employed immediately as temporary helpers, as such are always desired. The names of the candidates, and the places where they will officiate,

we'll let follow:

River Forest.

E. Albers; Shawano, Wis.	F. Neusiis; Logansport, Ind.
F. Berg; New Britain, Conn.	P. Fruit; Sedalia, Mo.
G. Breitwisch; Strasburg, Ill.	W. Pagehead; Saginaw, Mich.
W. Claybaker; Altamont, Ill.	A. Perko; Slovak Synod.
C. Dieckhoff; Maywood, Ill.	C. Plenke; Chicago, Ill.
W. Dietzel; Detroit, Mich.	P. Raatz. (Continues studying.)
A. Döring; Chilton, Wis.	W. Rasert; Fort Wayne, Ind.
C. Gemeinhardt; New Orleans, La.	R. Ranke; Cincinnati, O.
W. Graf; Buffalo, N. P.	C. Runge; Vicar at Homestead, Iowa.
F. Groth; Argentina.	C. Schmidt; North Judson, Ind.
E. Hinze; Rich Valley, Minn.	O. Schultz; Ottawa, Can.
P. Jäbker; Evansville, Ind.	R. Schumann; Maplewood, Mo.
V. Jäckel; Vicar at Sheboygan, Wis.	H. Steinkamp; Vicar in Stewardson, Ill.
E. Hunter; Pekin, Ill.	C. Tucker; St. Louis, Mo.
L. Kännning; Vallonia, Ind.	F. Walther; Decatur, Ind.
R. Kaßner; Vicar in Chicago, Ill.	Geo. Wenhe; Chicago, Ill.
I. Köhn; Bellewood, Ill.	H. Westermann; Elgin, Minn.
R. Kors; Frankentrost, Mich.	G. Wiebel; Effingham, Ill.
E. Krenzke; Chicago, Ill.	A. Will; Davenport, Iowa.
R. Metzger; Chicago, Ill.	A. Wittmer; Milwaukee, Wis.
M. Meyer; Nohelle, Ill.	W. Zahnow; St. Louis, Mo.
H. Moritz; Cleveland, O.	A. Zehender; Cape Girardeau, Mo.
M. Mundt; Wembley, Alta., Can.	

Seward.

R. Arndt; Milwaukee, Wis.	A. Lusmann; Lidderdale, Iowa.
P. Aufdemberge; Winnipeg, Can.	W. Meissner; San Antonio, Tex.
I. Baden; Houston, Tex.	H. Meier; Alva, Okla.
H. Birkman; Detroit, Mich.	C. Menze; Atchison, Kans.
W. Borchering; New Orleans, La.	A. Müller; Vicarage.
W. Brase; Omaha, Nebr.	H. Obermüller; Wilcox, Nebr.
E. Brockman; Uniontown, Mo.	F. Litting; Pueblo, Colo.
C. Daberkow; Haven, Kans.	H. Pfanstiel; Vicarage.
E. Eggert; Canistota, S. Dak.	E. Riekenberg; Hovker, Okla.
A. Eickmann; St. Louis, Mo.	E. Rohlick; Platte Center, Nebr.
A. Eilrich; Inver Grove, Minn.	V. Waffermann; Milwaukee, Wis.
B. Freudenburg; Wichita, Kans.	P. Kiekhaser; Cole Camp, Mo.
L. Heinemeier; Luverne, Iowa.	H. Ströbel; Vicarage.
W. Lobitz; Lahoma, Okla.	

L.F.

The whole distribution of candidates put all who took part in it to shame in more ways than one. When the callings for preaching candidates first came in, we feared that a number of candidates would not get a calling; but when all the callings were listed, it turned out that for the 120 preaching candidates (85 from St. Louis and 35 from Springfield) 144 callings were received, so that there were 24 more callings than there were candidates available. Most of these 24 unfilled vacancies will probably be served by vicars from Springfield and St. Louis. Similarly, we had feared that the number of teaching candidates would significantly exceed the number of teaching appointments, and finally there were only 7 candidates who did not immediately receive an appointment. Both of these show that the expansion of our work in church and school is still progressing, and that if we are properly intent on missions and on establishing parochial schools and staffing them with our own teachers, we will be able to accommodate the candidates who will now be graduating in greater numbers from our seminaries for preachers and teachers in the next few years. It is especially pleasing that this year 9 candidates have been called to the Indian Mission and 3 to the China Mission, as well as

3 candidates to the Negro Mission. In fact, 12 candidates were coveted for India, 6 for China, and 4 for the Negro Mission. From South America, 3 preaching calls had come in from Argentina, of which 2 were considered; also one teaching call from Argentina. Brazil itself will be supplied with preachers and teachers the longer, the more from its own institution in Porto Alegre. Progress is also being made in our Italian mission, and although a second appointment has not yet been received, our Italian candidate Messina will be able to begin work immediately among his people as a vicar.

God bless all these young preachers and teachers abundantly with his Holy Spirit's power and grace, make them faithful and zealous, and set them to be a blessing to many!

L.F.

Our two mission papers, the "Missionstaube" and the "Pioneer". The "Ev.-Luth. Gemeindeblatt" draws attention to these two papers by writing, among other things: "This year fifty years will have passed since these two papers were published. Fifty years is a long time. In this long time these two papers have done much good. Through their contents they have helped to awaken the sense of mission among us everywhere, and have thereby helped us to fulfill more and more our Christian calling to preach the gospel to all creatures, so that they may believe and be saved. Both sheets have proven to be faithful servants of the Lord. Therefore we wish and hope that both will remain and continue tirelessly in the service of the Lord, knowing well that their work is not in vain in the Lord."

"It must also be pointed out here, however, that these two sheets unfortunately fare just as many a man does when he grows older. When he is young he has plenty and suffers no lack; but when he grows older, need comes upon him, and he may even have to borrow and run up debts, not even knowing whether he will ever be able to repay the sum he has borrowed. This is also the case with our missionaries. In their younger years they were better off. Their income was enough to cover their living expenses. But now that they have grown older, the evil of approaching old age, the shortage of money, hangs over them as well. According to the latest reports, both papers were short of P1, 600 each last year, together H3, 200, to meet the necessary maintenance expenses. This is sad. Leaves of this kind should not and must not die. What can be done to keep them alive? These papers need readers, nothing more. How would it be if every reader who cares about these papers would turn out and try to win at least one new reader? A small job, but one that would secure these papers. You readers of these missionary papers, try it! Go out and recruit new readers! In so doing you will give much pleasure to yourselves and to many others. This is also a service to God."

To this request we join, assuring all readers of these fine missionary papers that they will have rich blessings from this labor of love.

J. T.

M.

Domestic.

New Seminary of the Wisconsin Synod. The "Ev.-Luth. Gemeindeblatt" of the Wisconsin Synod reports that the contracts for the new seminary building near Milwaukee have now been signed and that construction will soon begin. Besides the actual seminary buildings, several professors' apartments will be erected, and the whole construction is estimated at about P315,000.

At the same time comes the news that a member of the Wisconsin Synod, well known in wider circles, who has also for some time been

years served on the building committee, recently died, H. K. Moussa at Fond du Lac, Wis. He was not yet forty-five years of age, had taught for a time at the college of the Wisconsin Synod at Watertown, Wis. then served successively several churches, and last presided with Praeses Bergemann over the large congregation at Fond du Lac, Wis. He has also served the church in other offices, notably as a member of the editorial board of the *Northwestern Lutheran*, the English

Sheet of the Wisconsin Synod, and as a member of the governing board of Northwestern College, at Watertown. Suffering for some time, he underwent an operation at Rochester, Minn. in April, and died April 27, in the presence and prayers of his immediate relatives. Funeral services were held at Fond du Lac on May 1, and the mortal remains were then laid to rest at Burlington, Wis. L. F.

Prof. D. F. A. Schmidt died at St. Paul, Minn. on **May 15**, at the advanced age of ninety-one years. He had studied here in St. Louis, had entered the ministry in 1857, and first served a congregation of our Synod, then came in connection with the Norwegians, became a teacher in their college at Decorah, Iowa, from 1861 to 1872, and then was professor of the Norwegian Synod here at our Seminary in St. Louis from 1872 to 1876, defending the doctrinal position of our Synod against the Iowa Synod in the "Lutheran." Later, when the Norwegians established their own theological seminary, he held a professorship at that institution. In the late seventies, however, he made the first attack on the doctrinal position of our Synod in the doctrine of election by grace, and for years vigorously combated the teaching of Scripture and the Lutheran Confession in the articles of election by grace and of conversion, and presented false doctrine in word and scripture. For a number of years he lived in retirement at St. Paul. L. F.

Is it right to separate from false believers? On this question the "Ev.-Luth. Kirchenblatt" spreads, as follows: "This question is always answered by the friends of Unionism to the effect that it is sinful in every case. In this connection they like to refer to Luther, who did not leave the Roman Church; the separation only occurred when the Pope, who had a deaf ear for Luther's warnings and admonitions, expelled him."

We do not want to discuss here the historical question of whether Luther left the Catholic Church or was expelled by the Pope, but we would like to remind you that Luther clearly taught that it is the sacred duty of every Christian to renounce the false believers. In the Schmalkaldic Articles it is said and therefore confessed by our entire Lutheran Church: "Since this is the case, all Christians should take great care that they do not partake of such ungodly teaching, blasphemy and unjust rage, but should depart from the Pope and his members or followers as from the kingdom of Antichrist and curse it, as Christ commanded: Beware of false prophets! And Paul commandeth that false preachers should be shunned, and cursed as an abomination. And 2 Cor. 6 he saith, 'Pull not ye on the strange yoke with unbelievers: for what fellowship hath light with darkness?' etc. Hard is it to want to separate from so many lands and people, and to lead a special doctrine. But here is God's command that everyone should beware and not be of one mind with those who lead unrighteous doctrine or intend to maintain it with rage."

Furthermore, it says: "Therefore, God-fearing people should well understand such abominable errors of the Pope and his tyranny.

First, to know that such errors are to be avoided and that the correct doctrine is to be accepted for the glory of God and the salvation of souls. Afterwards, to consider what an abominable, great sin it is to encourage such unjust rage on the part of the pope, since so many pious Christians are so miserably murdered, whose blood God will undoubtedly not leave unscented [unavenged]." (*Triglotta*, p. 516. 518.)

In these words our confession is against the Roman church and false doctrine; but what it says applies to all who lead false doctrine. 2 Cor. 6:14-18 is so clear that no one can be in doubt as to the right position of a Christian with false believers. J. T. M.

What the newspapers do not report. The newspapers have reported a great deal about the two German and the one Irish aviator, but to our knowledge they have not reported the following, which is reported by the "Lutheran Herald". The paper writes: "Best of all, however, we liked a little event that occurred on Sunday Jubilate. As is well known, New York is quite under Catholic control. One noticed that continually [namely, at the celebration for the three airmen]. Thus a visit to Cardinal Hayes in St. Patrick's Cathedral had been planned for the public program of the airmen. It was carried out. The two Catholics Köhl and Fitzmaurice kissed the Cardinal's ring, as befits their confession. Only Baron von Hünefeld withdrew. And then came the timid question to the chairman of the reception committee: 'Do you perhaps know where I can find a German Lutheran church?' At this there was great embarrassment, which was resolved by the Cardinal, who informed the questioner that St. Peter's Church (belonging to the United Lutheran Church) could be found at 54th Street and Lexington Avenue. Unannounced and unexpected, the guest arrived there under police escort. The Sunday-school had just assembled; and there this man made a plain, hearty address, in which he mentioned that in the deepest distress he had vowed that, if God would grant him and his two traveling companions a happy arrival, he would make his first entrance into a house of worship on the first Sunday. The pictures of Hünefeld with Dr. A. B. Moldenke, the pastor of St. Peter's, and members of the congregation adorned all the New York newspapers the next day. This sounds somewhat different from the sensational reports of the Baron's revolver, with which he supposedly intended to kill his comrades if the flight should fail. After our own experience, we have come to believe that there was an attempt on the part of Catholics, whether deliberate or unconscious, to diminish Lutheran participation in this glorious achievement."

We report this chiefly to prove how much the Roman Church thrusts itself into the public eye on every occasion, seeking fame and glory. J. T. M.

A sermon without Christ. Recently, as reported in a newspaper, a sectarian preacher preached a "sermon" in a Midwestern city to male and female members of the Oddfellow Lodge. He had not chosen a Bible text, for he did not want to confess the truth of the Scriptures. So he "preached" to the members of the Lodge about the danger that the world today was threatened by people living their own lives too much, each for himself, without caring for the others. He then went on to say: "Brothers, the Church is suffering under the conditions of life today. We must confront the evil. But how? By being sincere against God and against our souls. If we believe that we have a soul worth saving, let us save it from base desires, from sin and folly;

let us rise in our divine selves, and hold fast to the only institute on earth that succors us in life and death; yea, let us give to the soul the hope we must have of that life."

By the "only institute on earth" the man undoubtedly meant the church, but not the church that preaches Christ, but the one that preaches works righteousness and self-salvation, the church of the depraved heart and the old Adam. From this "sermon," which probably pleased the members of the Lodge very much, everyone can learn how things stand with regard to the "religion" of the Lodge today. The much vaunted "religion" of the Lodge is blatant paganism and bitter hostility to the Gospel. That; the "preacher" made man his own God and Saviour was entirely in the spirit of the Lodge, which as such rejects the God-man Saviour and teaches its followers and members to trust in themselves. As we have always testified, so now again: a Christian does not belong in the Lodge; by excluding himself from the Lodge, he essentially denies his divine Redeemer, who died for him, and tramples under foot His blood. J.T.M.

Abroad.

From the German Free Church. In the Free Church a pastor who is also well known in our Synod has recently gone blessedly home, Father F. Hanewinkel. He had studied here in St. Louis for two years and after completing his studies in 1885 had returned to Germany and served the Free Church congregation in Dresden for over forty years. In the fall of 1926 he suffered a stroke, as a result of which he resigned his position in the summer of 1927. He died on March 18 in Hosterwitz near Dresden at the age of more than sixty-seven.

From the Free Church also comes the news that teacher Fr. Gillhoff in Planitz, Saxony, recently went into well-deserved retirement. He, too, is known in wider circles of our Synod, namely through his beautiful poems which have appeared in the "Ev.-Luth. Freikirche", in our "Lutheraner" and then also in book form. He served the congregation in Planitz for a number of years in its flourishing parish school.

L. F.

The Luther League in Australia. In Australia, the young people of our sister synod there have joined together to serve the church and mission. The association is known as the "Luther League." It held its last meeting on the 1st and 2nd of October last. The secretary reported on that occasion that already 32 associations belonged to the League, and that these associations had a total membership of 1,071. The League pays the board money for two students, and books and clothing for a third; but is otherwise diligent to participate in all the works of the Church. The president of the association is Bro. O. Thiele. The report concludes with the words worthy of heeding: "Remember your Creator in your youth!" says Solomon, Ecclesiastes 12:1, and certainly our youth is also following this admonition precisely through the organization of this youth association. It is gratifying to see the youth of the Church so interested in the work of the Church. 'Young accustomed, old done' is the proverb; and surely it is so. If our young people thus learn to work for their youth society, they will also work with the greater diligence and skill for their church and synod. May the Lord God keep the League on the right track, and may it be a great blessing to His Church!" J. T. M.

Church and State in Germany. How bad it is for the alleged freedom of the church from the state in the German fatherland

A report in the "Ev.-Luth. Zeitblatt" proves: "The Evangelical Lutheran Church of Saxony has in principle become a state-free church; but in practice there can be no question of real freedom, because the church is still strongly dependent on the state for money. The negotiations on the question of money, which is certainly not easy, do not want to make any progress. Also, the church still uses state crutches in its tax collection and is bound by state regulations, which leads to ever new difficulties." On this the "Ev.Luth. Freikirche" remarks: "The church attains true freedom only by adhering completely to Christ's Word in doctrine and life and relying on Him alone, Joh. 8, 31. 32."

That is right. First the word of God must come, then faith from the word. Then also out of such faith will grow the right fruit, namely love, which is ready to sacrifice for the kingdom of God, Ps. 110, 3. Such Christians are ashamed to accept support money from the state.

J. T. M.

The descendants of D. Luther. The "Ev.-Luth. Gemeindeblatt" announces the following interesting news about Luther's descendants who are still living: Father Otto Sartorius, a descendant of Luther, who for a number of years has been diligently researching everywhere for Luther's descendants, has completed his work and published its result in a book. In addition to the text, this book contains thirty-nine pictures and a list of the families, which is precisely arranged. The number of Luther's descendants still living amounts to 612. Of those who have passed the age of twenty, 153 are male and 199 female. Three descendants of Luther are in the preaching ministry. Eighteen descendants live in our country. "

J. T. M.

In the fight against immorality. On April 13 of this year all England celebrated the centenary of the birth of a woman, Josephine Butler, who made her mark in the fight against state-permitted immorality in public shameful houses. She first developed her main activity in England, but her influence continued to reach out and in time made itself felt throughout Europe. Even as a young woman she caused a sensation in England by the firmness with which she stood up against laxity in regard to public morality. During the Civil War in our country, she strongly advocated the emancipation of slaves, although England generally favored the Southern States. After the war she chiefly fought public immorality, not only by writing and speaking zealously against it, but also by taking care of poor outcast women, giving them homes, and instructing them in honest labor. At first she fought pretty much alone; but more and more followers and associates were found to fight with her against fornication. It is therefore quite right that the memory of this courageous woman should be solemnly commemorated.

However, fornication has not been eliminated with the public houses of shame; we Christians therefore have every reason to remember our profession and to bear witness against immorality and to warn against it. Above all, constant vigilance is for parents.

J. T. M.

Pharaoh's seven lean cows. The "Christian Messenger" shares the following news as another proof of the truth of the Bible: "From Alexandria in Egypt it is reported: A discovery of far-reaching importance has been made. It is the finding and deciphering of hieroglyphics containing a historical account of the seven lean years as given by Joseph to Pharaoh after

whose dreams had prophesied, Gen. 41, 25 f. Hitherto, apart from the Bible's account, there had been no credible testimony to the teuring in Egypt. Traces of granaries, whose date of origin is uncertain—that was all. From the inscriptions which Prof. Brugsch has deciphered, it is clear that the account of the Bible is a completely faithful account of actual events. The hieroglyphics describe that the floods of the Nile actually ceased for seven consecutive years, so that crops failed completely and famine and pestilence broke out. The time given in the Bible is also correct. Hitherto the supposition that about the year 1700 B.C. the seven lean years came to an end was thought to be arbitrary; but the Egyptian inscriptions confirm it." More and more God is making sure that before Judgment Day the world will witness that His Word is true.

J.T.M.

Mission and earthly blessing. The holy apostle Paul writes I Tim. 4, 8: "Godliness is profitable unto all things, and hath promise of this life, and of that which is to come." This word of God proves true again and again in the field of missions, even in dark Africa, where the natives are nevertheless on a lower level of civilization than elsewhere. The famous Africa researcher Prof. Dr. Westermann of Berlin writes about the former German colony of Togo in West Africa that the natives there already occupy high and well-paid positions in all professions as preachers and teachers, technicians and engineers, doctors, merchants and administrative officials. The cultural advancement is most closely connected with the prosperity that accrues to the population from the cultivation of cocoa. The plantations, which yield more than half of the world's cocoa crop, are almost exclusively owned by the natives.

Behind this active progress, however, is the mission that is being carried out by German missionary societies. The traveller writes: "The missionary school system founded by German missionary societies [the Basel and Bremen ones] is on a high level and enjoys the support of the government, whose own school system takes a back seat to the missionary schools. So, after all, it is the mission schools that are the heart and soul of this wonderful development in Africa.

J. T. M.

China. In the great heathen country of China there is still indignation and war, and the hatred of the Communist enemies of Christians there is directed especially against the Chinese pastors and missionaries. As reported by the "Evangelical Missions," such preachers have been repeatedly maltreated; one pastor was bound in a town near Hankow, beaten, and then led through the streets of the town to be scolded. He was dragged to a stand before a shrieking crowd and offered release if he would deny JEsu. His reply was, "I am a Christian. You may kill me, but until I die I cannot stop preaching. And when I shall be dead, my spirit will remain in this place as a witness for my Lord." Two pastors were beaten and thrown into prison. They too were to be set free if they denied Christ. It was on the day of St. Stephen (December 26). The two men preached the story of Stephen to those around them, concluding, "We need men like Stephen in China." And as they prayed, the other prisoners knelt with them.

We take this notice from the Leipzig "Missionsblatt". L.F.

Also a labor of love.

From the memoirs of an old pastor.

If a Christian is precipitated by a mistake, then his Christian brothers should tell him and help him with a gentle spirit. This is a duty of love. Do they now owe this duty of love to their pastor? Most certainly; for the pastor is also a Christian confrere, who can also be absent and fail once in a while, just as any other Christian. Who shall help him then, if you, dear member of the congregation, do not? Shall he remain in error, or even in sin? How grateful you are, and should be, when a brother comes to you in kindness and love and points out your faults, which you perhaps do not quite realize, in a truly brotherly spirit. Should you not do the same with your pastor, who is walking with you on the same perilous path through this evil world toward heaven?

In addition, you can protect the good name of your pastor and keep the congregation from unrest. And that is truly something great and glorious. Even today, after many, many years, I am grateful to a dear, faithful member of the congregation for having rendered this service of love to me, his pastor.

I was still a fairly young pastor. As a missionary, I not only had to preach regularly in my ward and hold school five days a week, but I also had to make long monthly mission trips. I therefore often did not have time to elaborate my sermons as carefully as I should have. But I tried, if at all possible, to write down the train of thought of the sermon and to work out the most important parts completely.

I had been preaching at church one Sunday at home. The following week, an old, faithful member came to me in my study one evening. I could tell he had something on his mind, but he didn't seem to know quite how to bring it up. So I asked him if there was anything I could do for him. This gave him courage, and he said in quite a faithful manner, "Pastor, I hate to do it, but you did ask in your inaugural sermon that we would call your attention if you had said or done anything wrong. You stated that you would be grateful to us for doing so. That's the only reason I dare tell you what I have to say. I hope you will not take offense, for I am not a man of study. In your sermon on Sunday, you said such and such... Surely that is not true of our catechism."

I was, of course, not a little dismayed when I heard this; for it was, indeed, false doctrine. When I asked him if he was sure that I had used the expressions, he replied that he was quite sure. But not only he, but also other members had noticed it and had talked to him about it.

Now, fortunately, I had just written out that part of my sermon verbatim. I looked in the leaves and found that I had stated the matter quite correctly. I read the passage to him, and he said, "Yes, indeed, that is correct. But you didn't say it like that, you said it like this."

When he had left, I asked my wife if she had also noticed the mistake. She had noticed it too, but had forgotten to point it out to me.

What should I do now? Should I go before the congregation and confess that I had made such a gross and dangerous mistake? I felt it was the only right thing to do. But my old Adam resisted mightily...

Obituary.

On April 1st the long and blessed life of a faithful servant of Christ came to an end. On this day Father Johannes Hilgendorf went home to his right fatherland. He was born Sept. 5, 1847, at Freistadt, Wis. studied under Prof. Walther at St. Louis, was ordained and inducted in 1871 at Omaha, Nebr. as pastor of the First Lutheran congregation there, which he served five years. In 1876 he accepted the call to St. Paul's congregation at Arlington, Nebr. where he labored in the blessing for thirty-two years, until 1908. He then served the congregation at Cheyenne, Wyo. for seven years, until he moved to Omaha and became assistant pastor to his son-in-law, Rev. Otto. This he continued to do; but gave him the



P. J. Hilgendorf.

Parish leave, so that he could still help out in San Francisco and in Hood River and Portland, Oreg. After suffering a stroke, he moved in 1925 to Monrovia, Cal. There, assured of his salvation, he fell asleep after a severe illness. He is survived by his widow, a native of Siebert, to whom he had been married Aug. 24, 1874, at Grand Island, Nebr. two daughters and two sons. Two other sons, both pastors, have already preceded him to eternity.

After a celebration had been held at Monrovia, Cal. at which time Bro. Heinicke and D. Dallmann preached, the body was taken to Omaha. At the home of Otto, Rev. M. Adam officiated; at the church, Rev. W. Harms, D. F. Brand, Dir. C. F. Brommer, representing the educational institution at Seward, Superintendent of Schools H. Hillmann, and Vice-President W. Wolter, on behalf of the congregation at Arlington - which was represented by many members - and the Northeastern Special Conference, of which the deceased had been a member until he moved to Cheyenne. The body was then taken to Seward, where a celebration was still held at the home of his son, Prof. J. Hilgendorfs, at which C. H. Becker and President W. Cholcher spoke. The Conference, which had just assembled at Waco, also attended the celebration in full. Our institution at Seward and a conference assembled at Lincoln were also represented.

The deceased was a faithful steward of God: faithful as pastor and minister, faithful as president of the Nebraska District, faithful as vice-president of the Synod. He did not bury his pound, but put it in the exchange bank, Luk 19:23. His sermons were clear and distinct, genuinely Lutheran, and well prepared and thought out. He knew well how to give advice and comfort, because he himself drew from the inexhaustible well of God's wisdom and salvation. He was humble, a brother among brothers, always ready to serve. And in this he did not ask: What will I get in return? We should follow him in good faith and not focus so much on what is ours, on earthly things, but work and serve faithfully, thankfully and filled with love, God, our Saviour and His church.

The one who went home could rightly repeat after the apostle: "I have fought a good fight, I have finished the race, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give me in that day, not to me only, but also to all who love His appearing", 2 Tim. 4, 7. 8.

W. H.

New printed matter.

All the books, music, pictures, etc., displayed in this place may be obtained through the Concordia Iwdliisüins Houso, 8t. I,oui8, Mo., at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Martin Luther. Selected writings, sermons, table speeches, letters and songs. With a preface by Wilhelm Schäfer. Deutsche Buchgemeinschaft, Berlin. 537 pages 5X7¹/₂, bound in paperback with leather spine and gold title.

This is a cleverly selected and very handy edition of a number of Luther's writings, which can finely make Luther known to those who have not yet read anything or only a little of him. The selection shows just how versatile the great reformer was. First, there are five so-called Neformation writings in the book, and the most appropriate ones have been selected, such as "To the Christian Nobility of the German Nation," "Of the Babylonian Captivity of the Church," and "Of the Freedom of a Christian Man. Then follow seven of Luther's sermons, including Luther's last sermon at Eisleben, Luther's baptismal sermon on Matt. 3:13-17, and his sermon that children should be kept to school. Furthermore, the volume contains 58 of Luther's interesting table speeches, then 22 of Luther's most important letters, including Brieese to his mother, to his wife Käthe, to his son Häuschen, to the chancellor Dr. Brück, etc., and finally all of Luther's songs with the preface to the first edition of the hymnal. I do not know how one could present a better selection of Luther's writings on 534 pages. Of these 534 pages, about 20 pages are the introduction by Wilhelm Schäfer, from which, however, one cannot quite discern Luther's actual meaning; but the main thing is Luther's own writings. And this whole volume appears strangely enough in a collection of the Deutsche Buchgemeinschaft in the middle of novels and scientific and philosophical works, Luther next to Kant, Herder, Rudolf Eucken, Felix von Luschan, Schopenhauer and others, next to Brehm, "Das Leben der Tiere", Schweinfurth, "Verschollene Merkwürdigkeiten aus Afrika", and so on. But it is precisely through these splendid writings and songs that Luther comes into the hands of some who would otherwise never reach for Luther. And for our country, too, such an edition of Luther is beautiful and welcome. L. F.

German Gospel Sermons with English Outlines. By *Adam Fahling*. Concordia Publishing House, St. Louis, Mo. 428 pages 6X9¹/₂, bound in cloth with gilt title. Price: P3.00.

This is a somewhat peculiar book of sermons, but such as has arisen from the need in our present dual-language circumstances. It is a collection of sermons by one of our younger pastors in Detroit, and deals with the Sunday Gospels. Each sermon is presented in German; but the German sermon is then followed by a draft sermon in English, to which the German sermon gives occasion and content. There ind in all 57 sermons, and the book is handsomely printed and conveniently bound. L. F.

The power of the gospel. By D. F. Pieper. Concordia Publishing House, St. Louis, Mo. 48 pp. 6X9. Price: 20 Cts.

This is a most excellent paper, and we wish it the widest circulation. It was delivered by D. Pieper at the meeting of the Alberta and British Columbia District in 1927, and deals with the following seven points: "1. The gospel makes certain of the grace of God and of blessedness. 2. it works sanctification and good works, and especially Christian prayer. 003 It overthrows all false doctrines. 004 It giveth power to bear the cross. 005 It saves from the fear of death. 006 It worketh a joyful expectation of the last day. (7) Because the gospel is so great a treasure, we pray God to preserve it unadulterated in grace." With this booklet we say with very special emphasis the old word: Tolle, lay! Take and read! L. F.

The World Is Our Field. A Missionary Survey. By *F. J. Lan-kenau*. Concordia Publishing House, St. Louis, Mo... 279 pages 5X7¹/₂, bound in cloth with gilt title. Price: Z1. 50.

This new book, which was already announced by our publishing house in the last "Lutheran", deserves wide distribution. It gives a short but sufficient overview of the whole large mission field in the wide world, and in the first part deals with Africa, India, China, Japan, the other Asian countries, the islands of the Pacific, South America, Central America and Mexico. In the second part it goes into the mission fields in our own country and shows the mission issues in Alaska, among the Indians and the Negroes, among the foreign speakers, it also deals with the mission opportunities among the wandering people groups, among the mountain dwellers, the city mission, the problem of the rural churches and finally also institutional missions and schools. It is a rich content, and no one will read the book without much interest, benefit, and blessing. It is also furnished with a large number of pictures. L. F.

To the Ecclesiastical Chronicle.

From our Synod.

Our Festival Week in St. Louis. By the time this number of the "Lutheran" comes into the hands of our readers, our Seminary, like most of the institutions of our Synod, will have closed its school year. The last week is always a

that both this year's candidates and the many pastors who have studied under O. Pieper during these fifty years should uphold and firmly teach precisely the two basic and main truths which D. Pieper has always presented with such clarity and firmness, proven from Scripture and defended against enemies: the doctrine of the sole validity of Scripture (*sola Scriptura*) and the central doctrine of the Lutheran Church that we are saved by grace alone (*sola gratia*).



Candidates for the ministry of our seminary in St. Louis, who are called abroad.
From left to right: G. Batz (Argentina), R. Zorn (India), T. Schröder (Argentina), C. Rittmann (India), G. Boher (India), W. McLaughlin (China), M. Wyneken (India), E. Miller (India), W. Landgraf (India), R. Vurow (India), H. Manns (India), P. Müller (India).

A week of festivities, with many visitors from out of town, namely parents and relatives of our candidates. The lectures closed on June 1, and from June 2 to 7 the final examinations were held. On the evening of June 5, the annual meeting of the alumni of our institution was held, attended by a number of pastors from St. Louis and vicinity, and by some guests from. From a distance. The alumni still wish to be especially active in order that our seminary library may be more richly endowed with theological works. On the evening of June 7, the solemn service of dismissal of our 85 candidates took place, this year in Zion Church (Fr. L. J.

(Bachelor of Divinity). Their diplomas were handed over to them by Prof. J. T. Müller. Likewise, five of the students who studied here for a fourth year in our Graduate School earned the title of Master of Sacred Theology, namely by a special detailed paper, and to these their diplomas were handed out by Prof. Th. Gräbner. With singing, prayer and blessing the school year was closed. L. F.

Our new Doctors of Theology. The faculty of our seminary in St. Louis has, according to academic usage, on the occasion of the end of the academic year, once again awarded two doctorates.

Sieck). Prof. O. Hattstädt, of Milwaukee, Wis. preached the German sermon, and P. H. F. Wind, of Buffalo, N. Y., the English sermon. D. F. Pieper, the president of our seminary, dismissed the candidates according to a special form. On the morning of June 8, the academic graduation ceremony took place in the Seminary auditorium. This year it had a special occasion and character. For the first time in the history of our institution and, as far as we know, also for the first time at a Lutheran seminary in our country, a teacher had completed his fiftieth year of teaching. Our esteemed D. Pieper had arrived here in St. Louis on October 1, 1878, as a newly elected professor, had then immediately begun his teaching activities, and thus with this school year really completed his fiftieth year of teaching. This singular occurrence was referred to and alluded to in a brief address delivered by the undersigned.



The Missionary Society of the Students of our Seminary in St. Louis in 1927-1928.

served men of our Synod have been conferred the degree of Doctor of Divinity, namely, Father Paul Rösener of Mokena, Ill., and Father Emanuel A. Mayer of Frankenmuth, Mich. Father Rösener entered the ministry in 1877, and has therefore served the church for over fifty years, and is now living in retirement, although still engaged in church work. He was first pastor in the Southern District, partly in Texas, which was then a part of the Southern District, partly in New Orleans, then became pastor of the old synodical congregation at Altenburg, Perry County, Mo. and later of a congregation in the metropolitan city of New York. He has also served the Synod in special offices, the Western District as Vice-President and President, the Atlantic District as Vice-President, and the whole Synod as Chairman of the Survey Committee for our Institutes of Learning, and as a member of the Heathen Missionary Commission; has also always been active by speaking at Conferences and Synods, and writing for our periodicals.

Mayer entered the sacred preaching ministry in 1880, first serving a congregation here in St. Louis, then those in Fremont, Neb., and in New Wells, Mo., and since 1893 has presided over the old, large synodical congregation of Frankenmuth. He, too, has always served wider circles of the church, as vice-president and president of our Michigan district, as visitor, presently as a member of the commission on Gentile missions, and has also appeared at conferences and synods with teaching papers, and has also contributed to our magazines.

God bless these new doctors of theology of ours, and continue to bless them! May he be their sun and shield and their very great reward, and may it be light for them in the evening!

L. F.

Seven sons for the preaching ministry. During the closing week we met a pastor here in St. Louis who had come here to witness the dismissal of his two sons. The two are now entering the ministry; two older sons have been in the preaching ministry for several years. Two others are studying in our colleges and one in Springfield. The pastor in question does not preside over a large congregation; nor is his salary, as one reckons in business circles, very small. Yet there was only joy in his eyes that he had been blessed with so many sons in the service of his Saviour.

This Christian spirit of grateful giving has made our Synod great. God has richly blessed the preaching of the truthful gospel in our circles and made many hearts willing to give not only their money but also their flesh and blood to the service of God.

On the other hand, churches should remember that just as preachers and teachers are God's gifts to all, so it is the duty of all Christians to see to it that preachers and teachers enter the vineyard of God. The apostle Paul emphasizes this when he writes: "It is not that others should have rest and tribulation, but that they should be equal," 2 Cor. 8:13. In the kingdom of God both the dignity and the burden should be equal. God does not want some Christians to do everything and others nothing or only a little. The word of the apostle applies here also: "Bear ye one another's burdens, and so fulfil the law of Christ," namely the law of love, Gal. 6:2. Those who do not have sons of their own who have the necessary talents and are willing to serve the Lord in the holy ministry of preaching or teaching should offer their gifts to such students who are in need of help, not only in order to fulfill the right love of Christians, but also in order to share in the blessings of eternal life that God bestows on Christians who are willing and willing to give.

has promised grace. St. Paul writes 2Cor. 9, 10-14: "But he that giveth seed to the sower shall also give bread for meat, and shall multiply your seed, and cause the increase of your righteousness to grow; that ye may abound in all things with all simplicity, which worketh thanksgiving to God through us. For the giving of this tax so the collection to be made by the Corinthians^ not only meeteth the want of the saints, but is also exceeding abundant therein, that many give thanks to God for this faithful service of ours, and praise God above your humble confession of the gospel of Christ, and above your simple tax to them and to all, and above their prayer for you, which desireth you for the abundant grace of God in you." J.T. M.

A new sheet for the Mission to the Blind. Our Commission for the Mission to the Deaf and Dumb, which is also charged by the Synod with the mission among the blind, is publishing a new sheet, the

Lutheran Herald for the Blind, which we indicate elsewhere in today's number. This paper is printed in Moon, in London, England, because the National Institute for the Blind there has offered to make this new quarterly of ours known to the wider world through its own journals, which are distributed throughout the world. "Moon" is a simplified Braille, intended especially for such blind persons as have lost their sight at a mature age and have not attended a school for the blind. This is true of a large number of blind people, as has been ascertained by statistical research. Already seventeen city and state libraries have expressed a request that from one to fifteen copies of this new periodical be sent to them, and 165 blind persons are already on the list, from whom our missionaries have assurances that they would be very glad to receive free copies of this periodical. The first number before us contains an announcement of the paper, important matters of life, little articles, prayers, a treatise on prayer, etc. Since it is one of the greatest intellectual and spiritual blessings for the blind to receive suitable, good reading material, it is most certainly appropriate that we ask the Lord of the Church to let this new enterprise also serve His glory and the eternal salvation of immortal souls.

We would also like to take this opportunity to point out how much our congregations can serve the kingdom of God and the very hard of hearing by setting up so-called church telephones or acousticons. An American newspaper, the *Volta Review*, has just recently drawn attention to the necessity of such acousticons, and our missionaries among the deaf and dumb ask that our congregations take care of those who are prevented by impaired senses from taking full advantage of the services. L. F.

From the Far West. On May 20, the Salem congregation in Marlin, Wash. celebrated its twenty-fifth anniversary under unusual circumstances. The congregation is still very small. Although it has been in existence twenty-five years, not much can be said of outward growth. It was founded with seven voting members, and today it has only nine voting members. Nevertheless, the congregation felt compelled to praise and thank the Lord for the preaching of the pure Word through a special celebration; for the kingdom of God does not come with outward gestures, but, as the Savior says, it is "within you," Luk 17:20. And for twenty-five years the congregation had enjoyed the grace of Jesus Christ, the love of God, and the fellowship of the Holy Spirit. But they did not want to celebrate alone, they also wanted to invite the neighboring churches to join in.

in their songs of praise and thanksgiving. Of course, their church was much too small for this. This embarrassment was remedied, however, by erecting a large tent next to the church, under which 350 guests could gather, as can be seen in the picture. And so the three festive services were held outside under the tent with heartfelt praise and thanksgiving to God. It was a beautiful day, and many visitors came from near and far. Four neighboring churches were represented: Rufs, Menno, Lamona, and Wenatchee; several of the guests had traveled a hundred miles. The morning service was preached by J. Gihring, who had formerly served the congregation for twelve years. After the sermon a letter was read in which the first local pastor, O. Fedder, addressed touching words to the congregation on their celebration. In the afternoon service, Father Gross preached the English festival sermon, and in the



Three founders of the church in Martin, Wash.: Mr. Pfeifer, Mr. Kunkel and Mr. Fieß (left to right).

The first and third are still zealous members of the church; the second is a member of the congregation at Everett, Wash. and was present as a guest at the jubilee of the church.

Evening service preached V. H. Brockmann, both of whom had already served the congregation as vacancy preachers.

Collections from the three services were designated by the congregation for the District Church Building Fund.

A. W. Schelp.

Domestic.

Church and Mission in the Large Cities, on the building and dedication of Central Lutheran Church in Minneapolis, the "Kirchliche Zeitschrift" reports, among other things, as follows: "It is striking how rapidly this congregation has developed. It was in the early part of 1919 that Dr. C. O. Solberg, then president of the English Association within the Norwegian Church, came in contact with a number of laymen who desired an 'all English central church' for Minnesota. On February 28 they incorporated and appointed J. A. O. Stub as their pastor, who then preached his inaugural sermon on April 13 in the rented, later purchased Central Baptist Church. Today the church has a membership of more than 2, 200, numbers 44 Sunday school teachers, and has a choir of 85 and a youth choir of 79 members. The youth club numbers 300 and

the men's club 160 members. The old church soon became too small; in 1925 it was decided to build a new church; in July 1926 the cornerstone was laid, and at Christmas 1927 the first service was held in it; on Palm Sunday 1928 the solemn consecration took place.

"Various causes contributed to the rapid development of the congregation and the costly construction of the church. Among these we count the strong Lutheran, especially Scandinavian Lutheran, population of Minneapolis, the central location of the church, the exclusive use of the English language while most other congregations were bilingual or even neglected English, a core of enterprising, energetic members of the congregation who could and were willing to contribute larger sums, and the strong organizational skills of the pastor. The test is yet to come, namely, when it will be necessary not only to hold the large congregation together—that should not be difficult—but also to carry out Lutheran practice. If that can be done, Central Lutheran Church can become of significant influence to our church in Minneapolis and throughout the Northwest."

This last thought is important. Large congregations have the great disadvantage that in them the actual pastoral care is very easily neglected, the proper education of the individual members, especially of children and young people, suffers, and above all that the proper practice according to Scripture and confession can only be carried out with difficulty. We are thinking here of the lodges, which are probably the greatest danger that we now face for congregations that are faithful to the confession. How easily a member of a lodge slips into a large congregation, even with the greatest vigilance, and how quickly such members spread! It is therefore difficult to "carry out Lutheran practice" with large congregations. Even better than a large central church is to start mission posts in various places in the large cities, which then develop into congregations that are at least not oversized. It is our sacred duty to do this, namely, to proselytize zealously in the large cities of our country. For the Inner Mission the large cities are now the best mission field. Let us therefore watch diligently that no missionary opportunity may escape us here!

J. T. M.

Immigration and Lutheranism. Based on a compilation from the Census Bureau in Washington, the *Lutheran* in one of its last issues brings an interesting and instructive article on Lutheran immigration to the United States, especially between the years 1911 and 1927. The word "Lutheran" in this context, however, is used in the broadest sense and refers to immigrants from those countries where the influence of Luther and his Reformation has asserted itself most strongly. The Scandinavian countries, such as Sweden, Norway, Denmark, Finland, and above all Germany, come into consideration. This list is important for our Inner Mission, because it shows us the countries where the "Lutheran" immigration is especially directed. In the years mentioned, 1911 to 1927, there came to Illinois 80, 926 Germans; to Iowa 12, 707; to Minnesota 14, 626; to Missouri 14, 213; to Nebraska 11, 700; to North Dakota 8, 830; to Ohio 46, 482; to South Dakota 4, 186; to Wisconsin 39, 299; to Colorado 6, 555; to Kansas 7, 276; to Oregon 8, 873; to Texas 6, 527; to Kentucky 1, 589; to Mississippi 644; to Oklahoma 1, 729; to Arkansas 736. German immigration, according to this compilation, continues to settle chiefly in the so-called agrarian states of our country, especially in Ohio, Illinois, Iowa, Minnesota, Missouri, Nebraska, Wisconsin, etc. Among these Germans

there is certainly much good missionary material to be found, and it is our duty to pursue it and thus continue our blessed Inner Mission bilingually in the future. Where we as citizens can, we should also work to ensure that immigration from "Lutheran" countries is not restricted. Many influential citizens and cooperatives in our country are working towards this. The immigrants from the German and Scandinavian countries have been a great blessing to our states, because they have contributed greatly to the development of the country, especially as capable farmers. Of the 795,475 Jews who immigrated during these years, 448, 774, according to the report, settled in New York, and devoted themselves especially to small trade. Of the 1,332,810 Southern Italians who immigrated during the period mentioned, 1, 119, 149 settled in the Eastern States, while the Lutheran Scandinavians and Germans moved by name to the Middle States. Thus, while the eastern part of the country fills up with Jews and southern Europeans, here in the middle west, the heart of our country, we get by and large the best immigrants from Europe. As to money, to throw light on another side of the problem, 47, 241 Germans brought H3, 241,062, 16, 692 Scandinavians brought H1, 357, 281, 13, 272 Italians brought H791,078, 29, 653 immigrants from Great Britain brought H4,031,491. To our mission and church the immigration question is of momentous importance, and we certainly must not overlook it, especially now that God is blessing us with so many candidates for the preaching ministry. J.T.M.

A fitting ministry for women. The Apologist writes: "More than 5,000 virgins have entered the hospitals of the Methodist Church during the last four years to train as nurses. Most are high school graduates from colleges, and some have acquired a college education in addition. From the point of view of the institutions, it seems of the utmost importance that young girls of the best character and the best possible education be recruited for the profession of nurse. There is the prospect of a constantly expanding and increasingly important sphere of activity for capable young nurses. There is an ever increasing demand for superintendents of hospitals, matrons and nurses.

We might perhaps take this opportunity to call attention to the fact that such opportunities are also available in our circles. The above-mentioned professions are especially suitable for women and often give them the opportunity to care for the spiritual well-being of their charges.

J. T. M.

Tuberculosis Death Rates. The "Apologist" writes: "The tuberculosis death rates for the year 1927 are six per cent lower than the previous year, as shown by the health statistics of thirty cities in the United States with a population of over twenty-five million. While in 1923 one hundred persons out of every one hundred thousand in the population died of tuberculosis, the figure fell to eighty-five last year. 6. In the city of New York the figure fell from ninety-three in 1926 to eighty-six last year. The number of deaths decreased within that period from 5, 508 to 5, 157. The statistics were compiled and published by the National Tuberculosis Association."

We adduce this communication here, because it is a proof of the blessing which God lays upon the right use of remedies, and no less a proof against the so-called

Christian Science, which exists to heal people, but does nothing in this area. The fact that the death rate from tuberculosis is lower today than it used to be is due to the fact that the means God has given us to heal this terrible disease are being used. That is what God wants, and that is what common sense teaches us. This is not to say, however, that Christians should refrain from prayer in sickness and distress. God's Word clearly says: "Call upon me in time of trouble, and I will deliver thee, and thou shalt glorify me," Ps. 50:15. At the same time, however, the means God has given us for this purpose are to be used. This is plainly proved by the example of King Hezekiah, 2 Kings 20. He who in sickness and distress throws himself into the arms of Christian Scientists is deceived not only bodily, but spiritually. J. T. M.

Right Mindedness. The United Lutheran Church has several mission congregations on the island of Portoriko, which are supported by the church. It was not expected that they would participate in the collection for the Four Million Support Fund; but when the laity heard of the enterprise, they volunteered to take up a collection in their congregations, although the pastors advised against it. They set themselves the goal of raising a thousand dollars, and after due preparation, in one week collected signatures to the amount of H2, 500.

This is another example of how Christians are often much more willing to give than they are given credit for. This mistake is not only made by pastors towards their congregations, but also by us towards our own hearts and hands. The old Adam does not want to know how willing the new man is in us. J. T. M.

Abroad.

"The Father of the Deaf and Dumb." Among the sick whom our Saviour healed during his walk on earth were many deaf and dumb, to whom he opened their hearing and gave them the voice. The impression of these miracles was a mighty one. The people exclaimed in amazement and praise of God, "He hath made all things well; the deaf he maketh to hear, and the speechless he speaketh."-Mark 7:37. 7, 37. When Christianity spread on earth, pious people also took care of these poor people. But it was not until more recent times that they were able to communicate with their fellow men. On April 14 of this year, one hundred and fifty years had passed since the founding of the first German institution for the deaf and dumb. Samuel Heinicke, who was the first to break with the old system of sign language, rendered outstanding services to the deaf and dumb. The education of the deaf and dumb had already been begun at the beginning of the eighteenth century. A Parisian preacher was the first to devise a sign language, and had gratifying success with it. Samuel Heinicke, however, who was a teacher in Eppendorf near Hamburg, proceeded on the principle that the speech organs of the deaf and dumb were completely healthy, and that they could therefore learn spoken language. By lip-reading, the deaf and dumb are given the opportunity to communicate with those who do not know sign language. Samuel Heinicke, who devoted his whole life to the service of his poor brothers, is therefore rightly called the "father of the deaf and dumb.

Since then the sign language has been developed in which our synod preaches the gospel to the deaf and dumb everywhere in our country, and with gratifying success. We do not want to forget this mission and do not only want to

We support and encourage them with our gifts, but above all with our prayers. Their sphere of activity expands from year to year to the glory of God, but to the eternal blessing of the poor deaf and dumb. J. T. M.

A Polish National Church. In Poland a strong movement is under way to found a Polish national church and thus to free itself from the Roman Catholic Church. The "Messenger of Peace" from Lodz, Poland, reports on this movement, among other things: "At the request of a number of Catholics, Piechocinski, a priest of the national church, was recently invited to Pruscow to speak about the new movement. Over five hundred listeners had turned out for the meeting. In his speech the priest Piechocinski said something like this: The papacy of Rome wants only to rule over the world and seeks wealth. It has obscured the glorious ideals of Christianity. The history of Poland shows that whenever Poland was in great danger, the Roman Church was to be found on the side of Poland's enemies/ This speech was received with great enthusiasm, and the assembly unanimously agreed to the resolution: "We renounce the Roman Church, no longer recognize the Pope as the Holy Father and our Lord, and no longer obey his priests." It was also decided to recognize only Jesus Christ as our Shepherd, to no longer attend the Latin Mass, to pray only in the Polish language, and to spread the Gospel of Christ everywhere. Finally, the resolution to form a national church was adopted; over a hundred Bibles were sold during the meeting. Similar meetings were held in many other places in Poland, with the same results." J. T. M.

"Disturbing the Peace of the Country." In Budapest, in Hungary, the two hundred thousand Protestants there want to erect two monuments, one representing Luther and another Calvin. Luther's monument is to stand in front of the Lutheran church, Calvin's in front of the Reformed church. Against this enterprise the Catholics have revolted, and seek to prevent it. They justify their protest by saying that such monuments would "disturb the present peace in the country." But they do not protest against the fact that in Budapest there is a monument in honor of Pazmany. Pazmany, who was born in 1670, was originally Reformed; but he later converted to the Roman Church. After joining the Roman Jesuit order, he introduced the so-called Counter-Reformation in Hungary, that is, he devoted his life to making Hungary Roman again. For this Pope Paul made him archbishop, and for this reason a monument was later erected to him. Nor do the papists in Hungary protest against the fact that the university there has been named after the Jesuit Pazmany; for all this does not disturb the peace of the country. Only when a monument is erected to the great reformer Luther is peace disturbed.

That is the argument of the Roman Church. In a certain sense she is also right. Luther really did disturb the peace of the Roman Church in the most sensitive way. Luther himself judged of himself and his work against the Pope: "In life I was a pestilence to you, you Pope; in death I shall be your death." (XXII, 891.) Even to this day the Roman peace is disturbed wherever Luther's doctrine, namely, the pure Gospel, is preached. The Papacy is vain darkness, therefore it cannot bear the heavenly light of the Word of God.

J. T. M.

The ship at the service of the mission. Recently a Norwegian pastor petitioned the government in Oslo for the purchase of a church ship for the people of the northernmost Norwegian islands. The pastor based his petition on the fact that

The reason for this was that the people of Finnmark often had to travel up to a hundred kilometres to the nearest church. Therefore, many marriages remained without a wedding ceremony, and many children had to grow up without being baptized. The ship would travel from island to island in order to be able to hold church services for the population. It is planned that the ship will also carry a library and a pharmacy.

J. T. M.

China. In addition to the terrible civil war that has been raging in China for years and years, that poor country is at present afflicted by a terrible famine. The need is so great that the Relief Committee of the Federal Council of Christian Churches in America is taking up a collection. The famine is especially prevalent in the province of Shantung, which has a population of about three million, and one-third of these inhabitants will fall victims to it unless prompt and vigorous aid comes. The price of food in this region is from 60 to 100 per cent higher this year than last, and the spring crop will be a poor one. Four million people are said to be suffering bitter hardship throughout the country.

As war and earthquake are signs of the times, so also famine and dear time according to the words of our Savior, Matth. 24, 7. L. F.

Passion Plays in Japan. Similar to what has been going on for years in Oberammergau, Bavaria, so-called Passion Plays are now being held in Japan. The author of the Passion Play performed in Japan for the first time on January 29 of this year in the ancient city of Osaka is a Christian Japanese named Sato Koroka. The purpose of this Passion Play is to acquaint the Japanese with the Bible story, especially that of the suffering and death of our Savior. In the Japanese Passion Play, therefore, the coming of the Magi from the East is presented first; then follow the apprentice years of the Savior, then His Passion with the Crucifixion, and finally His Resurrection. Those who have seen this portrayal of the Savior's suffering and death have praised it highly, judging that it will do much to make the Gospel known in pagan Japan.

Christian art has always endeavored to portray our highly praised Savior in his life and suffering. Painters, musicians, sculptors and other artists have tried their hand at this art, and now one wants to present the holy actions dramatically. Unfortunately, some things slip into this, which a serious Christian cannot approve of. First of all, it is contrary to Christian feeling when a sinful man, often a completely unbelieving actor, plays the part of the Saviour. This is not fitting; the sinful man is not worthy to untie the Saviour's laces, much less to portray Him in His holy life and suffering. His portrayal therefore remains for the most part only a poor distorted image.

But apart from this, there are many things in such passion plays which simply do not correspond to the truth as presented to us by the holy evangelists. The Passion play is intended to please; it is therefore added to or softened; for just as the Saviour in His Word is an offence to unbelievers when He is rightly preached, so He is an offence to the world when He is truthfully presented. Our faithful Saviour has directed us the way to make his gospel known. His instruction is, "Preach!" To the word preached, heard, and read, he will give his Holy Spirit to guide the elect into the truth unto eternal life. Let us, indeed, keep Christ's precept!

J.T.M.

he in Secor, until he had to resign his office on account of shattered nerves. He recovered, however, and in 1918 accepted the call to the congregation at Hegewisch, Ill, which, by God's grace, he served for ten years with all fidelity, but exhausting his last strength until his death.

On May 3, the funeral service was held in the church in Hegewisch. Father W. Brauer officiated in the house; in the church the undersigned delivered the German and Father W. Mariens the English speech; ?K. Keller read the curriculum vitae, and the chairman of the Mission Commission, Father Alb. Wangerin, dedicated another obituary to the deceased. Then the mortal remains were conveyed to Quincy, Ill, and on May 4 were laid to rest by the Rev. T. Lang and C. A. White to the bosom of the earth. On May 13, the Secor congregation held a special service in memory of their former faithful pastor.

The deceased reached the age of 72 years, 7 months and 7 days. Surviving him are his widow, Emilie, nee Golm, with whom he lived forty-four years in happy wedlock, four daughters, one son and eleven grandchildren.
T. Thieme.

On Easter Day, April 8, in faith in his Savior, Fr. F. Theodor Mießler passed away at the age of 86 years, 7 months and 25 days. His end came as a welcome relief after great pain that had lasted for months. Above all, however, he had the desire to depart in order to be with Christ.

He was born at Rothwasser, Silesia, Germany, August 13, 1841. In a family of ten children he and his twin brother Bruno were the youngest. When fifteen years of age he came with his brother Gustav to America, where they settled in Gratiot County, Michigan. Two of his brothers were already in America, his twin brother and an older brother who was a missionary among the Indians in Michigan. A year after his arrival in America, the deceased and his twin brother determined to carry out their purpose of preparing for the preaching ministry. They studied at Fort Wayne and at St. Louis, and passed their examinations in 1865. Both had been in the ministry fifty years, when Bruno Mießler died by accident.

The deceased first served the congregation at Cole Camp, Mo. After ten years he accepted a call to St. Paul's parish at Des Peres, Mo. where he served the Lord continuously for forty-six years. As pastor of this congregation he was also the pastor of our Lutheran orphan asylum, Zum Kindlein JEsu, and when the "Sick and Orphan Friend" was started in 1886, he was chosen editor, which office he administered for sixteen years. A member of the Western District for many years, he has also rendered valuable service to the district as visitor and chairman of various conferences.

After his resignation he resided for two years with his son, Father Artur Mießler, at Wentzville, Mo. but then at St. Louis until his end. He regained strength in retirement with time, so that he was able to preach often, especially at St. Paul's Parish in St. Louis, where he was a member, and to assist regularly in the distribution of Holy Communion. In September, 1925, he was privileged to celebrate his sixtieth anniversary of ministry. On this occasion a special service was held by the St. Louis City Conference at St. Paul's Church, at which his long-time friend, Father H. Bartels ssn. gave the principal address.

Two funeral services were held, one at St. Paul's church in St. Louis, the other at Des Peres. At

The first was preached by Fr Bartels in German and the undersigned in English. Praeses R. Kretschmar spoke as representative of the Western District. In the second service the pastors C. E. Höh and G. Schupmann preached. The tired body of the deceased was buried in the graveyard of St. Paul's Parish at Des Peres beside his loved ones who had preceded him in death. The undersigned officiated at the graveside.

P. Mießler leaves seven children, five sons, two of whom are in the preaching ministry, and two daughters.

"Be thou faithful unto death, and I will give thee the crown of life," Rev. 2:10.
M. Shepherd.

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo., at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Index to D. F. Pieper's Dogmatics. 1. subject index; 2. name index; 3. index of biblical passages. Compiled by E. Eckhardt. Concordia Publishing House, St. Louis, Mo. 146 pages 6X9, bound in cloth with gilt title. Price: \$2.00.

The index to D. Pieper's Dogmatics, which many have long been waiting for, will be of great service to all owners of the work. I myself have carefully read through the entire Dogmatics with pencil in hand and noted many passages; but it is impossible, in such a work comprising three large volumes, to record everything. This detailed index, which Father E. Eckhardt has compiled with great diligence, is very helpful. It is divided into three parts. The first part, the so-called subject index, comprises no less than 122 pages. Then follows an index of all the biblical passages treated in the work, which comprises twenty pages. In the index, however, the persons about whom the author has spoken in some way are also named, as is undoubtedly best. Many an owner of the work, after having carefully read and studied it, will be able to unearth the treasures it contains again and again through the diligent use of this index. Fr. Eckhardt has thus rendered us all a very valuable service.

L. F.

Search the Scriptures! Vol. VII: The Most Beautiful Passages in the Old Testament Poetical Books. Vol. VIII: Christ in the Old Testament. By Prof. Paul E. Kretzmann, Ph. D., D. D. Concordia Publishing House, St. Louis, Mo. 32 pages each 6X9. 15 Cts. each.

These are now two more deliveries of puffing material for Bible lessons. No. 7 deals with the most beautiful passages in the poetic books of the Old Testament, and No. 8 gives instructions on how to treat especially the prophecies of Christ in the Old Testament. Each booklet offers 52 lessons.

L. F.

Hospice Directory. Lutheran Travelers' Welfare Work. 1928.

Hospice Department, Walther League, 6438 Eggleston Ave, Chicago, Ill. 48 pages 3X6. Price: The Hundred \$5.00.

Removal Notices. Price: 10 Cts.

The Walther League has published a new edition of its "Herbergenachweisbüchlein," a complete list of all places where Christian lodging can be provided, so that the young men and women coming to such places will be in Christian surroundings from the very beginning. She has also had special cards printed which can be used to inform other pastors of the names of such traveling Christians and to provide information and answers upon request. The *Directory* is sent free of charge to any pastor of our Synod who requests it. One hundred copies may be obtained for \$5.00. The postcards cost 10 cents a package. Let these useful aids be sent! L. F.

Map of the Lutheran Free Church in Saxony and other states. 25X20. Concordia Publishing House, St. Louis, Mo... Price: 25 Cts.

As such maps have already been made of our mission fields in China and India and of our South American districts in Brazil and Argentina, so now P. O. Schmeckenbecher and P. E. Eckhardt have produced a beautiful, clear map of the European Free Church field. Schmeckenbecher and P. E. Eckhardt have produced a beautiful, clear map of the field of the European Free Church, on which 118 stations are listed, in addition to Germany also Denmark and the area of the Wisconsin Synod in Poland.

The next map to be made will show the territory of our Australian sister Synod.
L. F.

We knew a farmer. He had a model farm. At harvest time, the grain in his fields was so beautiful, so lush, so even, that when the wind blew over it, the ears of corn waved up and down like the waves in the sea. On his farm and in his stables one saw splendid, stately thoroughbred cattle. He was rich in money and goods, but he was also a faithful church member. Then the aftermath of the war came and swallowed up all he had. Now he's poor and sick to boot. To fall from the heights into the depths, that stings like a thorn.

We know a pastor. Once he served with joy and love a populous congregation, even a whole district. But the time came when he had to lay down his pastoral staff, vacate the parsonage, and bid farewell to his congregation. Far from his former sphere of activity, he lies in a little cottage, and is cared for by his wife. He can no longer serve his fellow men; and he who can no longer serve is soon forgotten by his fellow men.

How many sick, impoverished, forgotten, old people sigh that life can no longer offer them anything! They know well that there is no earthly physician who can relieve them of their suffering. This knowledge is a thorn in their flesh, a suffering that torments them as the apostle was tormented. Must they now despair? Is there now no joy at all for them in the world? Is the apostle in despair because the Lord has not taken the thorn out of his flesh?

He despaired so little that he rather boasted of his weakness. How could he do this? The Lord had said to him, "Be content with my grace," and the apostle did so. He recognized that my Savior died for me, who once persecuted the church of God; that my Savior was so gracious to me and made me his child and heir; that my Savior promised me the crown of eternal life. Now that is exuberant grace. Paul was comforted and rejoiced in this grace, and the result was that Christ was now mighty in him, mightier than the suffering that had tormented him.

There are few Christians who do not have a physical or spiritual affliction that is like a thorn in the flesh, and Satan's angel takes advantage of this and drives the thorn deeper into the flesh with his fist. For such desolate, afflicted, and controverted ones the Lord has caused the apostle's experience to be recorded, and it will help them, as it did the apostle, to comfort, peace, and victory, if they also make the Saviour's word their wall and heart-saying, "Be content with my grace: for my power is mighty in the weak."

M. J. Von der Au.

It is a good thing that rich people live in beautiful houses, wear fine clothes, and enjoy many pleasures that people of little means cannot enjoy. To be sure, wealth is not the noblest of God's earthly gifts. Health of body, skill, a cheerful heart are much more precious gifts. Some rich parents would gladly give their fortune if it would buy the health of their sickly child. Moreover, wealth is not helpful in the pilgrimage to the heavenly home. Just as a light-shod wanderer, with only a staff in his hand, is more able to walk through the mountains than one who is heavily clothed, so also the children of God, who do not have much earthly goods, in some respects find it easier to walk through life than their rich brethren.

2 Wealth has its particular dangers. It threatens to dominate our hearts and stifle the life of faith. The Scripture therefore calls out to us: "If riches come to you, do not set your heart on them" (Ps. 62:11). Ps. 62, 11. A Christian who is rich in earthly goods must therefore be continually on his guard that he does not set his heart on them and find in them his true delight and joy.

3. wealth imposes special duties. A rich man is only a steward of his goods, and he is to manage them according to God's will and good pleasure. God has given him earthly goods for the purpose that he may prove his faith by them, and that in them he may abound in good works. The apostle Paul wrote to Timothy: "Give to the rich of this world not to be proud, nor to hope in uncertain riches, but in the living God, who gives us richly all things to enjoy; that they may do good, be rich in good works, give gladly, be helpful, lay up for themselves treasures, a good foundation for the things to come, that they may lay hold on eternal life", 1 Tim. 6, 17-19.

Wealthy people in our midst are therefore rightly expected to participate diligently in the building up of their local church, in the various works of our synod, and in all kinds of charitable contributions. They are much approached and often overrun with requests of all kinds. They must not close their hearts or think that they can buy themselves off with a small sum, but it must be clear to them that God generally expects rich gifts from them, and therefore they should also take the trouble to examine the requests in order to distribute the gifts wisely. The decisions are certainly not always easy and sometimes cause trouble and distress, of which people with little means have no idea.

4 Wealth also has its special pleasures. The scripture says: "It is more blessed to give than to receive", Apost. 20, 35. 20:35. The truth of this word is experienced by God's wealthy children when they share abundantly from their earthly possessions. Some fine examples of this can be cited from our Synod. One man has built a school for his congregation and now enjoys seeing how the children are brought up in discipline and admonition to the Lord. Another has built a little church for a missionary congregation, and now hears how the Word grows and increases in that place. A third has supported a poor pupil during his studies and may now witness how he, after passing his exams, is inducted into the holy ministry.

The Christian and Wealth.

Whereas the fathers of our Synod had little earthly means at their disposal, a great number of our members are now wealthy, and not a few have become rich. This begs the question: How should our Christians relate to wealth?

1. wealth is a gift from God, a gift from the hand of the Giver of all good gifts. It is therefore quite in

because it fits so well into that country and because it is so suitable for a combined building, church and parsonage of five rooms. In the same district, only a few blocks away, we held the first service on May 9, 1908, combined with the celebration of Holy Communion. The congregation now numbers 95 communicant members. The Sunday before they had celebrated mission feast there, but one had not quite finished, but wanted to have a post celebration on Wednesday evening. All rejoiced at the fine mission feast collection, and that the out-of-town Synodal budget, amounting to \$7. for each communicant member, was nearly together. 58, was nearly together. There is an active Walther League within the congregation, which even then was concerned about how to accommodate the many guests who plan to come to Albuquerque from Colorado and Wyoming for the annual meeting in early September of this year.

There is much coming and going in this city, and the local pastor must make many visits, as the following conversation between the writer and him proves: Fr. Schmid: "Before I left for the synod in Kansas more than a month ago, I visited all my sick people once again. Me: "Well, how many were there?" "In private homes and sanitariums all over 72, and only 20 of them were Lutheran." "How do you manage that without a car?" "On my bicycle. A car is too expensive. My bicycle has served me faithfully. Sitting on this saddle, it is good to meditate. But recently, lost in thought, I crashed into the back of an ice cream truck."

From Albuquerque the distant preaching place of Carlsbad is regularly served, and other missionary trips are made to Santa Fe, the capital of the state, and to Gallup.

But we have not yet mentioned the very best progress in Albuquerque, the most beautiful pearl in the crown. For several years the community has had a parochial school with a teacher. The house next to the church (on the right) has been bought and used as a school. Take a good look at this fine group of children with their young teacher, E. Kiekhäfer, and their pastor. It is the only parochial school between Pueblo, Colo. and California, a distance of 1, 200 miles. In the great states of New Mexico and Arizona, to our knowledge, no other is to be found.

God bless the work in New Mexico and especially our little church school in Albuquerque!

FR. K.

From our Assyrian mission.

There are about four to five thousand Assyrian Christians living in Chicago and the surrounding area. These Christians were bloodily persecuted in Persia and Turkey by the Mohammedans and fled to America during and after the end of the World War. Their home church is the "Old Syrian," later called the Nestorian Church. This church is ossified in formulaism. The services are held in the Old Syriac or Aramaic language, which the people no longer understand. This Old Syrian Church is, however, in comparison with other churches better than the Roman Catholic Church and in its pure form is much closer to the Lutheran Church.

The Presbyterians, the Congregationalists and the Roman Catholics work among the Assyrians in our country and have Assyrian congregations. But the former, like all the Reformed, have no sacraments, only outward signs. Only recently I heard a Congregationalist pastor say, "Baptism saves no man." Rightly people asked, "What were we baptized for?" Also the

Doctrine of justification the Reformed have not been loud and pure.

The Lutheran Church has the jewel of pure doctrine, and through our mission it offers this jewel to the persecuted Assyrians. This is the greatest blessing. Pastors F. C. Streufert and P. Prokopy have visited our Assyrian mission and encouraged our small mission congregation by their address. Teachers and singers from other congregations have repeatedly edified and delighted our Assyrian congregation by their singing and organ playing. The homes and hearts of the Assyrians are open to the Word of God. How many of them have experienced terrible things! A young woman visited my wife and told her poignant story. On the day of her wedding in our hometown of Urmia in 1918, she had to wade in the blood of the slain. Her groom was slain before her eyes along with 600 other Assyrians. She was miraculously rescued from the slaughter by a Turkish officer and brought to Constantinople. She was supposed to marry this officer, but bravely refused. Then her brother traveled from Chicago to Constantinople and brought her to America. This sincere soul and many others have great desire for God's Word. The Catholic priest does not give them God's Word, and their children do not find Christian education in the public schools.

But they would like their children to have a Christian education. We talk to them about our Lutheran parochial schools. Of course, the Lutheran church is mostly unknown to them. One young woman asked if her children would be baptized again if she sent them to the Lutheran school! I told her about I). Martin Luther and about the Reformation and about the one thing that is necessary: how to become blessed. She was very happy about it and wants to send her children to the Lutheran school and Sunday school. This work in the service of the Lord our Saviour, and in the service of the Church of the pure Word and the unadulterated sacraments, be commended to the love and intercession of all God's children, dear missionary friends and fellow believers. "The tares grow by themselves," so also false doctrine. But pure doctrine and godly living are noble, heavenly plants that thrive with difficulty and are rare in this wicked world. Much must be prayed for the mission; for what is impossible with men is possible with God, and comes to pass.

Luther Pera.

To the Ecclesiastical Chronicle.

From our Synod.

Regular attendance at the parochial schools. It is reported of one of our North Dakota parochial schools, "All the school-age children of the parish within a radius of from half a mile to six miles now attend school with only two exceptions. We hope that next fall there will be no more exceptions. The last winter was rough and cold. Still we never missed a day, and the attendance has been consistently a good one. Who says you can't have a parochial school in North Dakota because of the weather? If you said for the sake of avarice or convenience, you would be nearer the truth. The pupils of this school took part in various county contests (contests), and one pupil of the seventh grade won the first place in singing. The teacher of the school had been asked by the county superintendent to provide all the music and singing for the contest.

...and to direct them. The teacher is held in high esteem because he does something capable in his school."

Regularity in school attendance and efficiency in performance are closely related. Only when the children come to school regularly can the teacher achieve something worthwhile with his pupils. Let us not forget the various aids that a teacher needs if he is to achieve something worthwhile with his classes!

Finally, religious instruction - indeed, it is precisely this instruction - contributes to the achievement of something worthwhile in a school; for God's Word is never without fruit; it makes hearts willing to do what is necessary, even the best, even in earthly things. Parents who think that their children do less in the secular subjects in a parochial school because of the praying and singing that is done there, and because of the religious instruction that is given there, commit a great mistake. "Godliness is profitable for all things," 1 Tim. 4:8. Pious children learn their history, arithmetic, and what is more of that sort, the more diligently. J. T. M.

Do our children attend the church services?

This question is asked by one of our district newspapers, and then writes about it, among other things: "This is a burning question everywhere, but it can be solved quite easily, namely in this way: 'Let every householder be a father who has obedient children'; he simply says to his family: 'We are going to church. It is even better if, without saying much, he goes to church regularly with his family. With father and mother lies the solution of this important question. After all, what is the use of all the exhortations to the children from teachers and pastors, if the father or mother says on Sunday morning: 'Oh, for my sake, come straight home after Sunday school'? All the encouragement is of no use."

With the above, the paper touches upon an important matter. According to God's will, every Christian, whether young or old, belongs in church when the sermon is preached there. God wants to serve all in worship: Old and young alike,

Parents as well as children; he wants to give them all his rich heavenly blessing through his word. Again, all Christians, old and young, should serve God by praying, praising, and listening to his word, as well as by the offering of their hands whenever public worship is held. Not only Mary and Joseph, but also the little Jesus boy was in the temple, and he who remained there longest was the little Jesus boy. J. T. M.

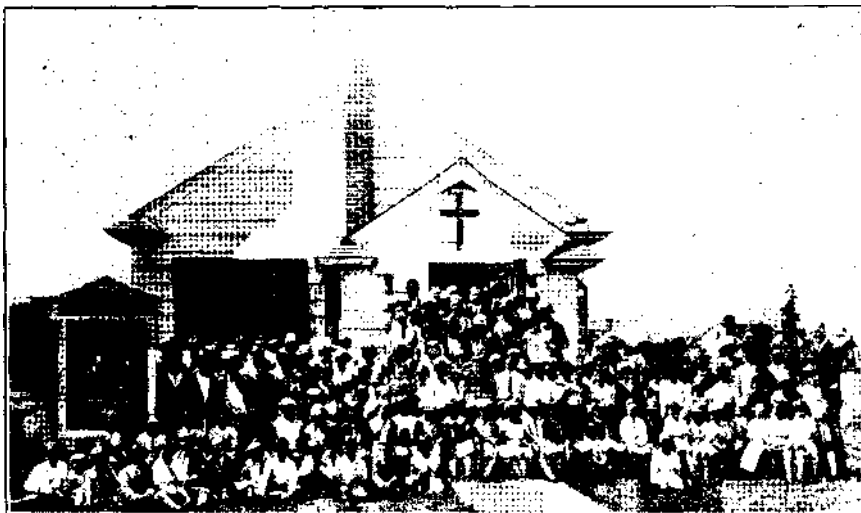
Energetic mission work. What intensive mission work may result in some places is shown by the accompanying picture. A little over a year ago a new mission was started in a burgeoning section of Spokane, Wash. The work began with twelve Sunday-school children. Today the Sunday school numbers 203 children. The attendance at the Sunday School is such that more room may well have to be made. It is to be lamented that although we have the mission material, we lack the necessary money to build a church suitable for the purpose. This mission is made up of people who were not previously connected with our sister church in Spokane. From this we see that the words of the Lord, "The harvest is great," Matt. 9:37, are still fully justified today. It is only up to us that the command of the Lord, "Go ye into all the world, and preach the gospel to every creature." Mark. 16, 15, is carried out.

On the 10th of June this newly formed little church, consisting of thirty communicant members, celebrated its first mission feast and collect P127. The people are not among the wealthy. Should anyone know of any Lutherans who have recently moved to Spokane, they are requested to send their names either to Rev. W. Koß or to the missionary, Rev. M. Poch, 2623 Fairview Ave., Spokane, Wash., to send.

W. F. George.

Domestic.

From the Wisconsin Synod. The "Ev.-Luth. Gemeindeblatt" reports on the teaching schools of the Wisconsin Synod, as follows: "At our seminary at Wauwatosa, Wis. nine will take their examination and enter the preaching ministry. The number of candidates for the school office at New Ulm, Minn. is 22. All already have appointments in schools in our Synod. There are 46 finishing in the college department there. Of these, 5 intend to be pastors and 39 teachers. The institution at Saginaw, Mich. this year had the largest class it has ever had, 56. Of these 8 will finish their course. At Watertown, Wis. we had 279 students. The outgoing



The newly formed Sunday school at Pilgrim Church in Spokane, Wash.
(P. M. Poch.)

The first class numbers 25, the largest since the establishment of the institution. Of this class, 19, perhaps as many as 22, will enter our seminary in the fall. Students are also expected to enter our seminary from elsewhere. It is possible that our seminary will have to accommodate sixty students next year. In the coming year, God willing, we shall also have something to report about our newest institution, which will open in South Dakota in the fall. "

J. T. M.

Pastors' Salaries. The "Ev.-Luth. Gemeindeblatt" writes on this subject: "In 1890 the average salary of pastors in the United States in the various church communities was about P794 the year. In 1900 the average was only K731, in 1910: K802. In the year before the war, that is, 1913, the average was H899, but in 1920 it was P1,468, and in 1926 it was as high as tz1, 744. If the salaries of 1890 and 1926 are compared with those of 1913, the salary of 1890 was about 88 per cent of that of 1913, but that of 1926 was 194 per cent. If, however, the purchasing power of the 1913 dollar is taken as a basis, the average preacher in 1890 received not P794 but P1,046 the year, and in 1926 not P1, 744 the year but only P995. Accordingly, the salaries of pastors and teachers have probably increased in magnitude in the last thirty-six years-

but not in purchasing power. One cannot do as much with the salary of 1926 as with that of 1890. This decrease is true only in regard to salaries of preachers. Many others who work in industries, stores, government offices, etc., have been placed so that the amount of their present salary exceeds in purchasing power the salary of 1890. This is not said so that pastors get more, but for those who think preachers get too much."

The last sentence has grown out of the modesty of the writer; but it should remind us of what we owe to our preachers and teachers, namely, that we provide for the maintenance of God's servants in love and according to our ability. It is true that all faithful ministers of the word like to remain poor, and make do with the most miserable when God himself lays out the cross for them, that is, when he calls them to posts where what love gives cannot be much, because the congregation is small and poor. It is well known that our candidates for the preaching ministry, who are usually assigned to missionary posts, receive on the average less than eighteen-year-old girls who serve as secretaries and assistants in the offices. On the whole, our candidates also gladly take upon themselves the burden of poverty and confidently go into the poorest circumstances in God's name, although they usually have to set up their households with debts.

But no congregation has a right unnecessarily to lay out the cross of poverty to its pastor, any more than a synod has a right before God to let its professors starve. Where a church is so situated as to be able to give a truly sufficient salary to its ministers of the Word, let it do so. Such love should be shown to all the diligent and faithful workers of Christ. St. Paul writes: "But he that is instructed in the word, let him share with him that instructs him all good things. Be not deceived: God is not mocked. For whatsoever a man soweth, that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption. But he that soweth to the Spirit shall of the Spirit reap life eternal", Gal. 6, 6-8. Unfortunately, there are far too many pastors, teachers and professors in our circles who do not have the necessities of life and can therefore only carry out their difficult ministry with worry. In many cases there is no other reason for such poverty than that our Christians are ungrateful for the gospel preached to them. St. Paul writes: "If we sow spiritual things to you, is it a great matter if we reap your bodily things? So also the Lord commanded that they which preach the gospel should feed on the gospel," 1 Cor. 9:11, 14. J.T.M.

Why such great losses? One can often hear the opinion expressed that the Lutheran Church must change its position toward the Lodge. They say: If we insist on denying membership in our church to those who belong to a secret society, then we will be finished in the near future. The loss of members will eventually become so great that we will no longer be able to exist.

But what does experience teach? The *Lutheran Standard* of the Ohio Synod of January 22 of this year contains an article with the above heading, from which we take the following sentence: "The position toward the lodges had something to do with the matter, but not so much as is generally supposed; for in the East of our country, where a more liberal position was taken toward the lodges, more Lutherans alienated from the church are found than in the great Midwest."

For one who persistently trusts in the promise of his Lord and Saviour that the gates of hell shall not prevail against the church of Christ, the above

the *Lutheran Standard* is not an overstatement.

speed. And even if the church should lose members through their position in the Lodge, it is better that we walk in the fear of God and act as God wills, than that we make ways for ourselves which we cannot answer for before God, and finally contaminate our congregations with the unchristian spirit of the Lodges.

So writes the "Parish Journal" of the Wisconsin Synod of May 8 of this year. L. F.

New Church Unions. Our time is a time of the worst unionism; the teaching of the Scriptures is lightly disregarded, and church unions are undertaken without further thought of unity in doctrine. Such church unions are a contempt of the gospel, and a proof of how deeply the sects in our country are sunk in unbelief. This is especially true of the Congregationalists and the so-called Christians or Christian Church, who are now in negotiation with each other concerning a possible union. The Congregationalists number about 914, 698 communicant members, the Christian Church about 109, 641. Both communities have recognized that there is but little difference between them. The Christian Church arose out of three communions which, about the year 1800, seceded from the Methodists in North Carolina, from the Baptists in Vermont, and from the Presbyterians in Kentucky. They recognize no creed, and each local church has the right to teach what it wants and how it wants. They have become more and more faithless as time has gone on, until they have now become as Unitarian as the Congregationalist sect. Plans of union are also in progress between the Methodists and Presbyterians; the former numbering 4, 592,004, and the latter 1, 885, 727 communicant members.

By nature the Congregationalists, like the Christians or Campbellites, are Reformed; in all of them coarse and impudent scoffers of the truth are tolerated. That such communities should unite is quite natural, and, after all, the most honest thing. They thus show how low they have sunk. The more easily our Christians can beware of them, and the more powerfully we can testify against them. J. T. M.

Also a gift. The following is reported about a rich businessman, which may also serve fathers in our circles. Last year, just before Christmas, when a friend asked him, "What are you giving your son for Christmas?" he answered briefly, "This." With that, he handed the questioner a note on which was written, "My dear son! During the coming year I will devote to you one hour every weekday and two hours every Sunday." When the friend wondered at this strange gift, the businessman replied, "Some time ago, I met the son of a business friend who was all rotten. I said to him: 'Shame on you in front of your good father!' But he replied to me: 'Yes, all people say my father is a good man; but I do not know him. He has never dealt with me; I do not know him; only his business friends know him.' I don't want to neglect my son; I want to give him the time I owe him as a father."

We fathers can learn a lesson from this worldling. Our children are the highest and best asset we possess, more precious and noble than all the gold on earth. But do we devote to them the time we owe them as fathers? Above all, do we inquire how they stand in regard to their salvation? Do we tell them God's Word, and do we model it to them by a Christian walk? Our friends, as well as our pastors and teachers, can teach our

We can give many a good hint and many a good admonition to our children, but there is one thing they cannot do, and that is to exercise our fatherly duty towards them. St. Paul writes with great emphasis: "Fathers,... bring up your children in discipline and admonition to the Lord!" Eph. 6:4, J. T. M.

How to celebrate properly. A change sheet reports the following: "How a married couple celebrated their fortieth marriage anniversary is shown in the following letter: "Dear Pastor! Enclosed you will find a small offering of thanksgiving for forty years of happy and God blessed marriage, We are both no friends of feasts. A dollar a year is small interest for God's rich blessing. I have no objection to being merry on such days. But if half of what is often spent on unnecessary expense were given into one or other of the synodical coffers, it would be better for those coffers. If it is possible, I would like the money sent to be used for the benefit of our little sister Karkata; she is in the boarding school at Gudur!"

The man is certainly right. If only half of the money that is unnecessarily spent on feasts could be put into our empty coffers, how much better things would be for these coffers and often also for the feast guests! J. T. M.

Abroad.

Germany a field for church work. About the town of Planitz in Saxony a Free Church correspondent writes in the "Rundschau": "In 1927, 348 children were born in the town of Planitz (52 fewer than in 1926), of whom 197 were baptized in the local church of the Land. Confirmed were 344 pupils; church weddings were performed by 225 couples. Communion attendants, on the other hand, were only 3, 568 (in a city of 25,000 inhabitants). The church collections in the whole year yielded only 1,230 marks. Here in Planitz there are eighteen different religions or world views, such as freethinkers, etc., as well as the eight-grade state church elementary school and our four-grade parochial school. If the new Reich School Bill had become law, there would still be a two-grade Methodist and a two-grade Baptist school. Last year, at Pentecost, the Methodist congregation here celebrated its sixtieth anniversary by holding several festive services in a large mission tent with a capacity of two thousand people, in which revival sermons were then preached every day for four weeks, by playing brass bands in the market square, and by a parade through the town: Market Square and a parade through the city."

In Germany, too, the sects are expanding their missionary activity more and more, especially since the last war, and they are coming to the man with their enthusiastic nature. Therefore, we do not want to forget our sister synod in Saxony and other states, which fearlessly proclaims in Germany the pure, orthodox doctrine of Luther. To support it with all diligence by word and deed is a duty of love which we owe to it and to all Germany.

J. T. M.

"The Spiritual Christian Religious Community." In Germany the so-called German Peoples' Party has rallied around a certain Dr. Artur Dinier and has adopted the name "The Spiritual Christian Religious Community." Dinier's slogan is: "Our völkisch task is to complete the Reformation by realizing the demands: Loose from the Old Testament! Get rid of Paul! Back to Christ!" How this slogan is to be understood is demonstrated by Dinier's "Creed," in which it says: "I believe in God, the all-powerful, all-wise, all-loving Father of all men. I believe that God gives to every man who wills it the power and help to redeem himself from sin and its consequences."

This "creed" is not new; it is the old religion of the flesh, preaching the great lie that sinful man can make himself blessed, the same old lie which is found in all heathen religions, and which at last preaches logism to the world.

J. T. M.

A Communist funeral. A German newspaper reported on the funeral of a Communist: "The deceased was a young man of thirty. When the coffin was lowered into the grave, someone 'on behalf of the Communist Party' delivered an obituary. He said that the deceased had become a victim of the war, of the capitalists, of the bloodsuckers; that he had not been granted the opportunity to heal the suffering he had received in the war; that he had also lacked the means to do so, and so on. Then the leader of the red front fighters stepped forward and said: "It has been prevented up to the last hour to poison our deceased comrade with the poison of religion/ Then all the flags were lowered over the grave, and the speaker shouted loudly: "Sleep well, comrade, goodbye/ Then a schoolgirl stepped forward and recited a poem aloud, the end of which read: "Goodbye/ Lastly, the mother of the deceased was led to the grave. She might have been sixty years old; she was always crying aloud; at last she cried with tears, "Poor boy! Good-bye forever!"

This funeral shows the awfulness of unbelief, with its desolation and despair. And yet there is a reunion even for the dead unbelievers - but what a reunion! The rich man in hell shuddered at this. Luk. 16, 23-31. J. T. M.

Famine in China. Of the appalling famine in northern China, the missionary physician of the East Asia Mission, Dr. Hansel, writes as follows: "In the province of Shantung about four million people are dying of starvation today. For nine million people the only food today is the young wheat seed, which is no higher than in Germany in April. The bark of the trees, roots and scrawny leaves choke them down. Countless beggars lie in the streets, wrapped in the most puny rags, staring with dirt, lice and scabies. If I gave something to one on the street and not to the rest of the starving, I would be stoned for my injustice. It is as if mass graves were opening, so they stand there, these pitiful figures, scrawny, emaciated to the skeleton, half naked, only a few rags on their bodies. They openly display their festering wounds and crippled limbs to arouse pity. Where do they sleep at night? Behind an old board, in the shelter of a wall; their camp is the rubbish collected on the street. If someone were to bed his dog in this way, he would be punished for cruelty to animals." J.T.M.

Mission in Persia. Among the Christian missionaries working in Persia, the decree of the former Minister of Education has caused great consternation. According to this decree, Mohammedan law was to be taught in all schools in Persia, and at the same time the Mohammedan religion was to be taught. For the missionary schools, therefore, this decree meant ruin, because it would have been impossible for them to comply with it. Now, however, the successor of this minister has declared that he will not enforce the decree; but henceforth only secular instruction may be given in all schools. By this provision both the Christian Bible and the Mohammedan Koran have been excluded from the Persian schools. But it is not forbidden to give religious instruction outside the appointed school hours. The missionaries in Persia are therefore once again drawing new hope.

Christians must never expect that the mission in the heathen countries will be made easy for them, That it will be made very difficult for them

The devil and those he controls will see to that. Our Saviour never gave us hope that there would ever be a time when the holy work of the Christian mission could be carried out without difficulties and hostility. His saying is, "Ye must be hated of all men for my name's sake," Matt. 10:22; and yet his promise is also, "Ye shall be my witnesses unto the end of the earth," Acts 1:8. 1, 8.

J. T. M.

Mission in Africa. Representatives of the Lutheran Leipzig Mission have recently visited the kraals or villages of the warlike Masai to bring them the Gospel. Of all the Negro tribes of Africa, the Masai are probably the most warlike; in former times no one was sure of his life among them. But heavy afflictions have come upon these savages who live on the steppes. First of all, the cattle plague made a terrible mess of their herds; then they themselves were severely affected by hunger and epidemics. Many Masai had to look for their bread in foreign lands and hire themselves out to the Europeans. They have now bought new cattle for their saved money and have returned home; but they have learned one thing in foreign lands: they cannot keep away from other people with defiant pride.

This humiliation is now benefiting the mission. Two teachers from Arusha Station, whose inhabitants speak the same language, have been sent to them as evangelists, who have visited several hundred Krale. Individual Masai have rejected the message; others have listened gladly to the evangelists, and have also pointed out their ancient sagas, many of which bear a resemblance to the stories of the Old Testament. Others again asked that the preachers would come again and stay with them. The Leipzig Mission is the only one working in the Masai language.

J. T. M.

Christ's teaching on marriage and divorce.

Matth. 19, 1-12; Mark. 10, 1-12.

We now find Jesus in Perea, east of the Jordan. This was the last region of the Jewish land to be visited by His grace. Only fleetingly had he touched the part of this countryside bordering the Sea of Galilee several times before. He now did here also what he had done in all other places: he taught and healed the sick. Here too, as he went through the towns and villages, many people followed him, and there was certainly no lack of those who were devoted to him.

His enemies the Pharisees also persecuted him over Jordan. They came to him and tried him, asking him if it was right for a man to divorce his wife for any reason. They wanted to elicit an answer from him that was contrary to the law of Moses. For their part they took the sixth commandment very lightly, as they did the fourth commandment; they divorced for any cause, and taught the people accordingly. Then the Lord reminds us of the institution of matrimony, that God created man and woman, and that the two should be one flesh according to the will of the Creator, Gen. 1:27; 2:24. From this it follows that what God has joined together, man should not separate. When the Pharisees replied that Moses had commanded in the law that a letter of divorce should be given to the spouse from whom one divorced, Deut. 24:1, divorce was therefore permitted after all, Christ replied that Moses had permitted it for the sake of their hardness of heart. Moses was also a secular lawgiver. There were many loose people in Israel,

who did not bow under the law. In every civil community there are many godless people who do not ask anything about God and his word. In order to prevent greater harm, the authorities must allow many wrongs to go unpunished. But this does not mean that what they do not punish, what they tolerate, is also right before God. Luther says: "Thus, in the secular government, one must often look through the fingers of a bad boy in a city and not punish him, since otherwise one would cut off his head. But one cannot justly come to this, lest, when one punishes him, other twenty innocent men should come in and suffer harm."

The Lord again points out that divorce is contrary to God's creative order, that it has not been from the beginning. And now he formally and solemnly gives his judgment, and this is also the opinion of the law of Moses, the moral law: "But I say unto you: Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery. And whosoever shall put away her that is put away shall commit adultery." He who divorces his wife for any cause, as well as he who marries a departed woman who has left her husband for vain reasons, is an adulterer before God. Only when one spouse is guilty of fornication is the other free, and divorce is permitted him also by God; for the one has already broken the bond of one flesh by fornication.

What the Lord had reproached his opponents with, he then inculcated in his disciples at home, as he had already testified to them in the Sermon on the Mount, Matth. 6, 31. 32. The disciples thought that if the matter between a man and his wife was such that the man was now bound to the woman forever, then it was better not to marry. Jesus replied that some men were born of their mother's womb and were unfit for marriage because of their natural condition; others were born of men; but a third kind of those who were born of the womb were those who had themselves been made innocent for the sake of the kingdom of heaven, that is, who of their own free will remained unmarried, so that they might be able to devote themselves all the more freely to the service of the kingdom of God. Not everyone, of course, can grasp this word, but those to whom it is given, to whom God has bestowed the special gift of continence. In saying this, Christ did not, of course, command celibacy, or even make the state of the celibate a particularly holy state. He gave all honor to the married state as a foundation of God. Luther therefore rightly says: "But the righteous eunuchi sVerschnitten^ are those who cut themselves off spiritually, not with their hands, . . . but they are willingly chaste sehelosj and have this grace that they voluntarily remain virgins sEhehelosj . To them also it is very good and fine that they thus live chastely, yet in such a way that they do not make a worship or pride of it."

(Stöckhardt, Biblical History of the New Testament.)

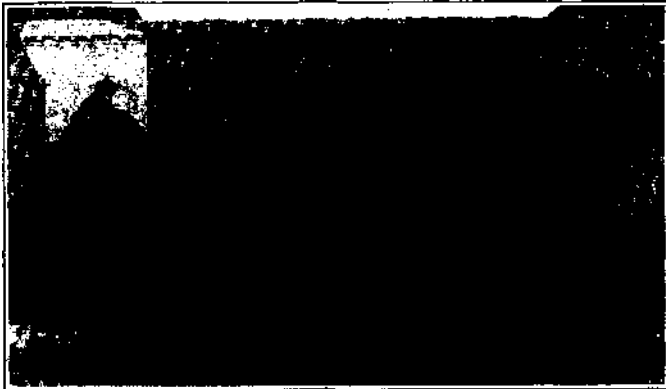
Confession Courage.

Characteristic of D. Paul Bard's confessional zeal is an incident that took place in Berlin on the occasion of the dedication of the cathedral there. Bard relates:

"As I was conversing with a consistorial president and a general superintendent in an adjoining room after the table had been lifted, the emperor suddenly came up to us with the words: 'Well, gentlemen, you are engaged in very eager conversation; may I have a little share?< And without asking what the subject of our discussion was, he at once threw the

When I saw the church in Raton, I sincerely wished that it would soon have a pipe organ. The most necessary and important thing: in the nice, important city of Raton, they would like to build a nice little church for our fellow Christians. What a pity that a good, rich source of oil could not have been discovered on the journey! Then the need would be quickly remedied.

The mission feast was also over in Raton. It was late in the evening. I was anxious to catch a train that passed through Trinidad, Colo. at midnight. Good friends were found who were willing to take me the thirty miles there. But to go over a high mountain pass at night is such a thing of its own. But, all went well. At every bend and



Our church in the hall of an undertaker (undertaking parlor) at Raton, N. Mex.

Every dark, precipitous drop, the strong light of the car was always there at the right time, so that we drove happily and safely.

So it is with us Christians on the pilgrimage to eternity. We have a firm prophetic word. This word is a lamp to our feet and a light to our path. We have to cross many a mountain pass, and we think with sorrow of many a dangerous precipice. When there is danger, God's Word is always there to be a bright light to guide us happily and safely until we reach our blessed final destination. As with this journey to New Mexico, may God grant us His grace for all journeys, especially the journey to heaven! P. K.

Our professors' conference.

It is a provision of our Synod that every three years, and always in the year preceding our Synod of Delegates, the teachers at our institutions of higher learning shall meet to discuss matters concerning the welfare and advancement of our seminaries and colleges, to hear lectures from fellow teachers who are helpful and beneficial to the others in their official work, and to come into personal contact with one another outside of the meetings for mutual discussion and consultation. For the many teachers in our fifteen schools are all working towards the same goal: to train and educate the boys and young men entrusted to them to become pious, faithful, and, as far as possible, skilful and capable preachers and teachers of the church. And it is obvious that such meetings and common consultations and discussions are of great benefit to our profession and work. If automobile manufacturers, electricians, shoe merchants, apothecaries, bakers, etc., already hold annual meetings to encourage each other in their trade and commerce, they will be of great benefit.

How much more necessary and important is this in the field of education, especially education for ecclesiastical office!

Thus, this year, about eighty professors were gathered from all our institutions: from the two seminaries in St. Louis and Springfield, the two teacher seminaries in River Forest and Seward, and the eleven colleges in Fort Wayne, Milwaukee, St. Paul, Concordia, Bronxville, Winfield, Conover, Oakland, Portland, Edmonton, and Austin, as is the order and desire of the Synod. Each institution was represented by at least one of its teachers, usually by several, and more often by a plurality of its professors. Of those absent, several were prevented by illness or special work, notably also by the fact that quite a number used their vacations to pursue special studies at other universities. Also present were three representatives of the Synod: Praeses D. F. Pfotenhauer, Vice-President D.F. Brand and D. Wm. Hagen as a member of our Board of Directors, who took a lively part in the negotiations, some of which touched on their own official business. The President of the Northern Illinois District, D. A. Ullrich of nearby La Grange, also attended the meetings, as well as other pastors and teachers from the surrounding area.

The meeting was held in Hinsdale, a beautifully situated suburb of Chicago, where the hospitable congregation of P. T. W. Strieter kindly received, housed and entertained us. For years now the Professors' Conferences have been held in Greater Chicago. For this cosmopolitan city is the most conveniently and centrally located of all the places in question; also travel expenses are thereby kept to a minimum, as one of our great institutions, River Forest, is located there, and two other great colleges, Milwaukee and Fort Wayne, are not far distant. And very thankful are we always that we can assemble, not in the great city itself, but in a quiet, free, and beautifully situated suburb, which is very conducive to the work, as has been the case in past years at Maywood, Austin, Evanston, La Grange, Lombard, and now this year at Hinsdale.

The main work of the conference was carried out in six sessions of three hours each; in addition, however, there were special committee and so-called department or section meetings for many members. Naturally, we cannot go into more detail here on the individual items, but we will mention the topics of the main lectures. D. P. E. Kretzmann of St. Louis spoke about religious education in our colleges in its importance for theological studies in St. Louis. Prof. H. Lobeck of Concordia showed the application of the Word of God to classical teaching. Prof. W. Kruse of Fort Wayne treated the question of the extension of our colleges into so-called senior colleges. Prof. H. W. Wentz of Winfield taught on the changes in the curriculum of the German humanistic high school since 1900. Prof. T. W. Hausmann of Bronxville demonstrated how to give the necessary and proper warning of evolution in the teaching of science. Prof. A. H. Miller of River Forest treated a question relating to certificates of achievement (college credits), and Dir. W. C. Burhop the question of students coming to us from State colleges. The lectures were held partly in German and partly in English, and the discussion was also held in both languages, as is quite appropriate to the situation in our Synod in general and in our institutions in particular.

Special meetings were held by the Presidents and Directors of the various educational institutions with the President of the Synod, the Re-

ligion teachers, the teachers of the German language, the English language, history, natural sciences, etc., in order to discuss special points and subjects in their narrower field of work and teaching with each other.

The question of the so-called senior college will come before the next Synod of Delegates, together with other subjects of negotiation, and will therefore be specially discussed in our periodicals before they meet. The desire for a special publication in which questions of our higher education and related works can be printed will be met by extending an informal publication already issued by our Board of Directors in the interest of our colleges (*College Administration Bulletin*) to make such articles available to all our professors. The College of Teachers in Milwaukee has been entrusted with the editorship of this section of the *Bulletin*.

It was an instructive conference in more ways than one that was held, in the judgment of more than one participant the most fruitful meeting for a number of years. May God prosper their deliberations and negotiations for the benefit and blessing of our institutions and our whole Church!

Elected as officers of the conference were: Prof. A. H. Schöde as secretary; Prof. J. H. C. Fritz as vice-chairman, the undersigned as chairman. A meeting was also held to commemorate the fact that the senior of the Conference, Prof. D. F. Pieper, can now look back upon fifty years of teaching at our Seminary in St. Louis - praise be to God.

L.F.

To the ecclesiastical chronicle.

From our Synod.

Right mind and right work. One of our young, zealous missionaries recently wrote the following in a letter that was not addressed to us and only came to our attention by chance:

"I have been working very strenuously these past few weeks. Every Sunday I preached three times, and during the week I always had a lot to do with immigrants and with confirmation classes. I confirmed six slaves this year and am now starting the seventh. Three young Catholics have signed up for classes. I cannot confirm one man of the previous class, as he is still a member of a lodge. However, he wants to be instructed further on the lodge question. On Monday there were fifteen immigrants with us. One wants his wife to come from Europe, another wants an English letter written, a third wants an English letter translated, a fourth is looking for work, etc. I often think to myself: Is it right for you to spend so much time on this? But just by being kind and helping them in their physical need, I reach their souls and win many for my services. . .

"I have a huge field of work. Two new workers are starting here in the fall. There is a great attraction, after all, in mission fields as large as this. I consider it a great privilege to be able to help lay the foundation of our church here in the far Northwest. When I consider that our church preaches the pure gospel, by which alone men are saved from the dreadful torments of hell and go to heaven, it always and forever flutters my heart.

always fresh courage to do all I can to bring this all-salvific gospel to the man."

Our readers will also enjoy this letter from our Inner Mission. L. F. "Overproduction" of school teachers. This subject touches upon Dir. C. F. Brommer of our school teachers' seminary in Seward in a report on the institution there, in which he writes: "If now in the next few years large classes of teacher candidates are again released into office, will not the need for teachers finally be met? Will not some teachers then have to remain idle, without work and office? This case may occur. But what then is the cause of "overproduction"? Is it that there would be no more work for a Christian parochial school teacher? Never, never, as long as only about half the school-age children in our Synod attend a Christian parochial school; as long as our missionaries and traveling preachers, as, for instance, in India and South America, are hindered in their real missionary work because they have to superintend or hold schools; as long as our Synod can use the Christian school as a means of mission, as, for instance, in the large cities-let us learn from the Catholics! -As long as the command given by the Lord remains: "Teach all nations" Matth. 28, 19, so also the children; as long as the word of the Lord is true: "The harvest is great, but the laborers are few" Matth. 9, 37: so long there will be no abundance of Christian teachers. As far as the need for Christian teachers is concerned, neither we nor our children will see the time when there is an abundance of Christian teachers. When only will that occur? Then, when the parents and congregations of our Synod have obeyed the command of the Lord, "Train up your children in the discipline and admonition of the: Eph. 6:4; then, when they disregard the great missionary command of their Lord and Saviour, "Teach all nations;" then, when they disregard the glorious gifts which God has given them for the bar: of his kingdom in Christian teachers; in short, only then will there be an abundance of Christian teachers, when our Synod forfeits its duty against its children, its duty against Christ's kingdom, its duty against its Lord and Master Himself, when earthly disposition closes its heart and hand. From this may God preserve our dear Synod in grace!

Trusting in the faithful God, who has hitherto given our parents and congregations strength, desire, and joy for His work, and will certainly do so also in the future, we confidently ask: "Send us pious and gifted boys, who shall be trained by God's Word and Spirit to be faithful under-shepherds to Jesus's lambs! Send us many; the Lord will have need of them. " J. T. M.

Domestic.

Further Reconciliations of Church Communities. At their last general conference, held in Chicago, the representatives of the African Methodist Church resolved to recommend to their congregations the union with the African Methodist Zion Church. These two denominations have been in existence for over one hundred years and have a combined membership of two million and thirty bishops. Should the two communions unite, the word "African" will be omitted, so that the name of the new united communion will be The United Methodist Episcopal Church. The District Conferences and the local congregations must decide whether the union should really be effected.

at this new union of ecclesiastical communities we must not be surprised; for once, in the now

In addition, there are no real doctrinal differences that separate these two communities from one another. In both communities there is not only the Reformed spirit, but also, to a greater or lesser extent, Reformed rationalism, that is, the false doctrine arising from human reason, which overrules God's clear Word. The African Methodist Episcopal Church came into being in Philadelphia in 1816 because its adherents, led by Richard Allen, thought they were being interfered with by their White brethren. After the separation, Richard Allen, after whom they were also called Allenites, became their first bishop. The African Methodist Episcopal Zion Church has existed since 1820; it separated from the Methodist Episcopal Church and admits lay members to its annual conferences. Otherwise both communities are pretty much in agreement in doctrine; in both modernistic unbelief is increasing more and more, and since unbelief manifests itself in indifference to all doctrine, this is probably the real reason why they want to unite.

J. T. M.

Not an association, but communal conferences. By their benevolent care for the poor and needy, especially during the great world war, the Quakers have made a good name for themselves throughout the world, though this has induced very few outsiders to join their fellowship. They like to call themselves the Friends (Society of Friends); the name Quaker (trembler) has been attached to them by their opponents. In our country two main branches of Quakers are found, the so-called Hicksites (Hicksite Friends) and the "orthodox" Quakers (Orthodox Friends). Both fellowships recently held a joint five-day conference in New York, where they discussed the unification of the two bodies. It was finally agreed to drop the idea of a possible union, but to express "unity in the Spirit" through yearly joint meetings. In this way, however, the union has actually come about, for where there is "unity in the Spirit" there is nothing essential that separates two church bodies.

But this proves that the longer it went on, the worse it became in the Quaker community; for with all their heresies, the "orthodox" Quakers still wanted to be Christians, at least did not want to be regarded as deniers of the Holy Trinity. The Hicksites rejected from the beginning the main Christian doctrines, such as the inspiration and authority of Holy Scripture, the Holy Trinity, the deity of Christ, etc. Now, if there is "unity of mind" between the two bodies, the orthodox Quakers have also abandoned these essential doctrines of Holy Scripture, and have renounced the Christian Church.

We must not, therefore, be misled by the "good works" of the Quakers, such as civic kindness to everyone, helpfulness, mercy, charity, etc. Such good works we also rightly esteem and honor in the civic sphere; but such "good works" do not yet make a man a Christian. The Roman emperor Titus was also a kind man, who is said to have wept every day that he did not show some kindness to someone. But Titus was and remained a poor blind heathen, dead in spiritual things.

We write this because nowadays everyone who does "good works" is called a Christian. This happens especially in the sectarian circles of our country; there, anyone who is outwardly right is a

who is creative, benevolent, and loving, is a Christian. Thus also the Quakers are counted among the Christians. According to God's Word, however, only he is a Christian who wants to be justified and saved without works, by grace alone, through faith in Jesus Christ. We must remain with this description of a Christian.

I. T. M.

Poor Bible knowledge among college students. As the "Messenger of Peace" reports, a recent examination on the New Testament, given by the student pastor at the well-known Oollose, again showed that in this country many college and university students are, as he puts it, "religious illiterates," that is, know-nothings in religious matters. The examination showed that many know nothing of the fundamental truths of Christianity; to many the two principal commandments, namely, the commandments of love toward God and neighbor, are unknown things; many do not know what is actually meant by a parable; almost no one knew what is actually the "kingdom of God," of which Jesus has spoken so much, etc.

This sad spiritual ignorance, which is not at all inferior to that of the Middle Ages, before the Reformation of the Church by Luther, has been repeatedly demonstrated in recent years. Today, in spite of all the progress in the earthly sphere, we have indeed returned to the "Middle Ages," that is, we have sunk back into the night of spiritual ignorance. This is not difficult to explain either. To begin with, in the sectarian circles God's Word is no longer really practiced at all: the preachers, for the most part, no longer preach God's Word; many teachers in the Sunday schools no longer point the children to Jesus as the only Netter of sin, death and hell; the parents themselves no longer know anything about God's Word, or at least only a little, and do not practice it with their children. However, they still have the Bible and are not a little proud of the "zealous Bible study" that they so earnestly advocate. But one uses the Bible; one studies the historical things or the demands of the law which are found in the Bible, and leaves aside the doctrines of salvation, the glorious gospel of Christ, the Saviour of the world. They have grown tired of the doctrines of salvation; they no longer want to be poor sinners; they no longer want the Savior who bore the sins of the world on the cross; they no longer want to be saved by faith. In short, the teaching of catechism is lacking in sectarian circles; this is the main explanation why the knowledge of the truths of salvation is so sad there.

This must be a serious warning to us Lutherans. It was through Luther's catechism that the Reformation really penetrated the people; it was through this "layman's Bible" that the people became more firmly fixed in Christian doctrine. To Luther's catechism the Lutheran Church owes its firm insistence on the doctrine of salvation. Through the teaching of catechism, so often despised, the Lutheran people learned what sin is, what faith is, what prayer is, what confession and absolution are, what baptism is, what the Lord's Supper is. Luther's Catechism so rightly impresses upon our hearts the "main doctrine" or the main pieces of Christian teaching. If a person does not know these main points, he cannot be a true Christian. Luther's catechism must therefore be dear to us. We must not interfere with the teaching of the catechism, we must not neglect it, we must not set it aside. We must not seek anything better for the instruction of our children and youth than Luther's catechism; there will never be a better catechism than the one God has given us through the great Reformer.

These are all thoughts that must move us now as we prepare for the Quadricentennial Catechism Jubilee.

prepare for the fiftieth jubilee. God grant that we may learn anew what Luther's catechism has been to our church and what it must be to us in the future! We must return to this subject again and again, for we become lazy and sluggish in spiritual matters, and ungrateful to God's Word, and also breathe in the sectarian spirit very easily. The consequence of this will be that conditions similar to those of the Middle Ages will again prevail, and from this will then finally follow eternal ruin.

J. T. M.

Mosquitoes coward and camels swallow. At Grosse Pointe, one of the most genteel suburbs of Detroit, Mich. the pastor of the Roman Catholic Church there recently made it known that henceforth he would not admit to holy communion in his church any woman who had painted her lips, as she would thereby render herself unworthy of the sacred act. This announcement has been highly praised in various circles, including Protestant ones, pointing to the "holy" determination of the Roman Church. And it is true, it is not fitting for Christian women to adorn themselves after the pattern of ungodly, unbelieving, worldly fashion ladies, much less to come to the table of the Lord in often quite indecent finery. God's Word prescribes proper adornment for Christian women when it says 1 Tim. 2:9, "Likewise the women, that they adorn themselves in dainty apparel, with shame and discipline; not with braids, or gold, or pearls, or precious apparel."

But the Roman church commits an even greater sin than all the women who come to communion with painted lips. For the pope has most ungodly desecrated the table of the Lord by making the Holy Communion an abomination of the Mass. The Roman Mass is not the Lord's Supper, but a profanation of the Holy Supper. As long as a priest rightly allows the abomination of the Mass to exist, he has no right to complain that people receive the Host with painted lips. Of the Pharisees the Saviour said, "Ye blinded leaders, who are gnats, and swallow camels!" Matth. 23, 24. This is also true of the papacy. J. T. M.

Abroad.

From the German Free Church. As the Free Church is now spread over the whole of Germany, it has been divided into Bezirke or Districts, which meet annually, while then in the third year a meeting of the whole Synod is held. Thus the Südweft district held its meeting from the 27th to the 30th of April in the neighbouring parishes of Pforzheim and Sperlingsshos. Father W. Ösch of Stuttgart presented a paper on the sacred office of preaching. The Kreuzgemeinde in Bochum, which has gone through severe struggles and purifications, was admitted to the Synod, and its pastor, Heinrich Stallmann, gave a detailed account of the hardships and difficulties, but also of God's gracious help through them. The trial for the church, built mainly with money provided by our Synod, was won by the congregation against its adversaries, as was according to all justice and equity. The president of the entire synod, D. Th. Nickel, attended the meeting and gave a report on the works and needs of the synod, emphasizing in particular the importance of the theological college in Berlin-Zehlendorf for the future of the Free Church. Since the orphanage of the Free Church is located in Sperlingsshof, the general assembly of the Kinderfreund Society was held at the same time as the district synod. The president of this district is Father H. Eikmeier in Steeden, the parish of Blessed Father Brunn. We also note that the death of Mr. T. H. Lamprecht also caused much participation in the Free Church. In the obituary that was published for him in the "Freikirche"...

He had a particularly warm heart for our Free Church and its work here in Europe. Thus, in the difficult times of need after the war, he not only actively helped individual members and servants of our church and dried many tears, but he also made it his business to promote our work in all kinds of ways. Wherever there was a lack of means, he himself gave with great willingness to sacrifice, and by word and example encouraged others to lend a helping hand as well. He gathered wealthy members of the Synodal Conference into an aid society for the Free Church, through which rich gifts were presented for the purchase and maintenance of our college. He has helped to provide churches, church halls, and parsonages for several of our congregations. He helped to print the pocket Bible with the unadulterated Lutheran text and did much good in other ways as well. By God's grace he always remained finely humble and did not want people to make a fuss about his person and his works.

Foundation of a Free Church Finnish Lutheran Synod. The just arrived main edition of the Finnish "Lutheran", the official church journal of our fellow believers in Finland, reports the following about it: "After the blessings and advantages of a synodal union of congregations of the same faith and confession were repeatedly pointed out in this journal last year and a preliminary meeting of pastors and congregational representatives took place on October 20, 1927. October, 1927, a preliminary meeting of pastors and congregational representatives had taken place, on May 27 of this year, the second day of Pentecost, Pastors Valve, Salonen, and Wegelius and five congregational members representing ten congregations met in Lahti (about fifty miles northeast of Helsingfors) to form a synod. The meeting dealt mainly with matters of organization and constitution. The name of the synod is: "The Free Lutheran Church of Finland". The synodal constitution, the main points of which are already stated in this report and from which it is clear that it is a confessional church fellowship in contrast to a blurred, almost confessionless state church system, and which also takes due account of the national laws of Finland, will be printed and sent to the individual synodal congregations for adoption.

"Elected as president of the synod was P. Kauko Valve, as vice-president P. V.. J. Salonen, as secretary P. A. A. Wegelius, who is also the chief editor of the .Lutheran? and corresponding secretary for foreign countries. The synod treasurer is Mr. Viljo Malkavaara. As the meeting was solemnly opened with God's word and prayer, and the Pentecostal spirit of unanimous togetherness visibly pervaded it, so it also concluded with prayer and song." The next day the Synodal Council held its first meeting to further deliberate on synodal matters. To the report given by the newly elected praeses is added a picture of the synodals present.

But we cry unto our youngest sister synod, May this little mustard seed grow into a great tree, that the birds of thy land may come and dwell under the shadow of its branches!

R. Herrmann.

The Missionary Conference at Jerusalem. About Easter time a great missionary conference was assembled at Jerusalem, as we have before informed you, and now come the first more definite news of the progress of this conference. 240 delegates from all five continents were invited, and these were not only the representatives of European and American missionary societies, but also many native Christians from

the churches of Asia and Africa. For example, 20 representatives were invited from India, 20 from China, and 8 from Japan. Almost half of those present were members of the churches in the mission fields. For this very reason Jerusalem was chosen as the place for the meeting, because it was desired to have a central place to which one could travel from all sides without too much loss of time. The most important lines of communication of the whole world meet at the Suez Canal, and one need only glance at the map of the world to see that it is the centre of the great mass of countries formed by the three parts of the world, Europe, Asia and Africa. It is also relatively easy to get there from America and Australia, and from the Suez Canal one can reach Jerusalem by rail in half a day.

There were also distinguished representatives from America. John Mott, the well-known president of the World Young Men's Federation, was the chairman of the whole assembly. Besides him, there were: Dr. Robert Speer, also a well-known missionary; Dr. Zwemer, a well-known Mohammedan missionary; Dr. Hope, representing the American Negroes; and from the United Lutheran Church, its president, I). F. H. Knubel. From Germany the following well-known missionary men were present: Prof. D. Richter of Berlin, already often mentioned; Mission Director D. Schlunk of Hamburg, who is now going to the University of Tübingen as Professor of Missiology; Prof. D. Heim of Tübingen, a well-known theologian of the present day; Mission Director D. Knak of Berlin, and the Director of the Leipzig Lutheran Mission, D. C. Ihmels. From England came 11. J. D. Oldham, the secretary of the continuation committee of the first great Edinburgh Mission Conference of 1910, who has also been repeatedly in America, whom we personally met here in St. Louis during a visit, who kindly advised our Heathen Mission Commission during the critical years of the World War, and who has generally rendered great service and earned lasting gratitude for the understanding between the various mission circles and the English government. We have retained the impression of him that he is one of the most eminent and understanding missionary men of the present day. The conference lasted a full fortnight, from the Saturday before Judica (March 24) to Easter Sunday (April 8), and deliberated and discussed the most diverse missionary questions. Very different people with very different opinions met there, and it did not go off without unionism, as was inevitable in a meeting so composed. In the questions that were discussed, however, it was especially emphasized that the representatives of the conference only wanted to bring the gospel of Jesus Christ, the crucified and risen Saviour, of whom the meeting place and the meeting time were such a vivid reminder. Furthermore, the relationship of the old and young churches to each other, of the missionary societies at home and of the missionary congregations outside on the mission field was discussed. It was emphasized that the nascent churches in the Gentile world should not be patronized too much, but should be given proper freedom. The representatives of the mission churches also promised that they would try harder than before to bear the financial burdens. They also spoke at length about the educational work that the missions have done and still have to do. In this connection it was again particularly emphasized that it was not the intention to first civilize the peoples through schools and other institutions, but that all educational work must be religious. Among the difficult questions that came up for negotiation were.

then also the race question and the so-called industrialization of Asia and Africa, with European and American capitalism in many cases bent on exploiting the Negroes and Asiatics in a disgraceful manner. Also I). Ihmels emphasizes in the "Leipziger Missionsblatt" that some resolutions in these matters did not seem to him to be unobjectionable, and that some things still need to be more carefully examined and thought through. But it remains an event that after almost twenty years the representatives of all the missions in the whole world have once again discussed the whole mission question with each other. L. F.

World Mission in Numbers. The total number of the world's population at present is about 1, 817 million people. Of these, about 639 million are Christians, being over 300 million Roman, 125 million Greek Catholic, and 181 million evangelical Christians or Protestants. In contrast, there are about 15 million Jews and 227 million Mohammedans. In addition, there are 936 million pagans, of whom 161 million pay homage to the various natural religions. From these figures it is evident how great is still the task of Christian mission. In Japan, for example, scarcely one per cent of the inhabitants are Christians. Millions of people in that civilized country have not heard of the Gospel. In all, there are only about 1,250 evangelical missionaries working there.

A very powerful missionary tool is the Bible itself. It has been translated into 830 languages, of which the British Bible Society alone accounts for 593. The German missionary societies use the Bible in 82 translations, the Methodists in 107, and the American Presbyterians in as many as 153. The greatest distribution of the Bible is in China and India. In China, over four million copies of the Scriptures were sold last year. God bless His holy Word that it may run and grow and bear much fruit! J.T.M.

Two sayings of JEsu that do not seem to rhyme.

He who is not with me is against me. Matth. 12, 30; Luk. 11, 23. He who is not against us is for us. Mark. 9, 40; Luk. 9, 50

Let us consider one saying after another.

1.

Jesus did a great miracle by which He proved to be the promised Saviour, Matth. 12, 22; Luk. 11, 14. Some nevertheless blasphemed Him devilishly, Matth. 12, 24; Luk. 11, 15.

The surrounding people were amazed at the miracle and asked if JEsus was not really the promised Christ, Luk 11, 14; Matth. 12, 23. But some wanted to see a very special miracle and sign from heaven, Luk 11, 16; Matth. 12, 38. So they wavered undecided between JEsu and those who blasphemed Him. Then said JEsus: "He that is not with me is against me, and he that gathereth not with me scattereth."

The Lord Jesus is the only Saviour, and there is salvation to be found nowhere else but in him alone. Therefore, whoever is not firmly and decisively with Jesus is in truth against him. Toward JEsu there can be no wavering, no neutrality. Either faith or unbelief. Either one gathers others to JEsu, or one scatters others away from JEsu.

You say: I am with Jesus; I believe in him; Jesus is my Lord and Saviour. You are blessed if this is true. Try and examine thyself, if it be so! 2 Cor. 13:5. thou sayest, "How shall I try and examine myself?" Answer: Thou dost,

is independent (Fr. H. B. Fehner). But even there the church space is getting too crowded. The mission chapel is overcrowded on Sundays. The congregation plans to build a new church on a larger plot of land already acquired, combined with an apartment for the pastor. But such buildings in cities are costly and very difficult for smaller congregations. In repeated consultations with the church building commission, the congregation seeks to find ways and means to carry out the construction.

In the same report it is announced that in the other automobile city of Michigan, Flint, the work is spreading and a candidate has been called to start two new missions where there are already two pastors of our synod. Likewise, two new missions have been established in Pontiac, near Detroit. Likewise, two more missionaries are being called for the second largest city in Michigan, Grand Rapids. And everywhere, sooner or later, there must be building. How necessary it is to have a full church building fund to help such mission congregations and stations to have a church home!

These messages again show how much we need to pay attention to the changes that have taken place in the work of our Inner Mission, especially since the World War. In the same article it says quite correctly: "Before the World War we were able to gather small groups of fellow believers into congregations in the countryside, which gradually became larger and larger, and so a whole number of rural congregations arose throughout our district, which formed and in part still form the backbone of our district. Since the war, however, our rural communities have experienced little growth, because so many of their members have moved to the larger cities, and new settlements in the country have hardly been established, and some communities in the countryside and in smaller towns have become smaller in number. If we want to keep what we have and provide for the children of our congregations who are moving away, we will have to found new missions in the growing cities. In these we shall then not only maintain and supply our moving members, but others will always be gained who have not hitherto belonged to us."

This fact also explains what was recently said in the latest statistics of our Synod here in the "Lutheran," namely, that no less than 1,299 congregations and preaching places have lost 25,299 souls in the course of the past year, but that at the same time 2,081 congregations and preaching places have grown by 45,124 souls, and that the increase in the number of communicating members in comparison with the previous year amounts to no less than 11,687. I wish that we would everywhere rightly seek to recognize and solve the changed missionary tasks! And in doing so, we cannot help but emphasize again and again the quite unique importance of the church building fund for the mission. If we had several million dollars in the church building fund, from which money could be advanced to such missionary congregations without interest, how beautifully our inner mission, especially in the large cities and suburbs, would proceed!

We just read in an English Lutheran magazine outside our circles, "The cemeteries are not the proper places for grand monuments and memorials (memorial). There, too, it is true in its way: 'What seek ye the living among the dead?' Memorials should be erected among the living to help them in their worship, that they may lift up their hearts unto heavenly things, and seek those things which are above." What a fine monument many a prosperous Christian might erect to himself, if he were to give to a

and poor missionary congregation to have a church home of its own!

And one thing may be remembered in this connection. Just at the last meeting of the Distribution Commission, at which candidates were called to these districts of Michigan, the thought and desire came to us that our larger and older congregations might like to follow the example of our oldest congregation in Evansville, Ind. which first started a new school and then a new mission without any help from the mission treasury, for which a candidate has now also been called. The new church will be independent from the very beginning. We know that this is not possible everywhere, but if the right interest in missions lives and grows in all our older and larger congregations, then even now, as has happened so often in the past, many a congregation will found and equip a daughter church without help from the missionary treasury. In this way the kingdom of God is better served, and it brings greater profit to all concerned than if large and often quite costly churches are built without real need.

L.F.

To the ecclesiastical chronicle.

From our Synod.

A rare jubilee celebration. On the 27th of June, fifty years had elapsed since a class of nineteen youths had passed their Candidate Examination at our Seminary at Springfield, Ill. and had been sent out to preach the Gospel. Of these, ten are still living: H. C. Witte, Pekin, Ill.; C. Brewer, Forest Park, Ill.; O. H. Koch, Columbus, Wis.; M. H. Pankow, Markesan, Wis.; Ph. Wambganß, Fort Wayne, Ind.; E. Mähr, Fairmont, Okla.; R. Falke, New mile, Mo. (lately residing in St. Louis); M. Adam, Omaha, Nebr.; J.P. Mueller, Norfolk, Nebr.; F. Grumm, Orange, Cal. These ten agreed to meet on the occasion of this year's closing celebration of our institution on 1st June, at Springfield, and to have what is called a reunion. Unfortunately, only the five first named were able to attend. They appeared with their valuable wives, and the celebration turned out to be a very nice one. On the evening of June 11, a so-called get-together meeting was held in Seminary Park, with the Seminary band, under the direction of Prof. F. E. Mayer, providing the necessary music.

The main celebration followed the next day, when the jubilarians gathered with the student body, the teaching staff and other guests in the auditorium of the seminary, where a solemn service was held. Speeches were held by the undersigned on behalf of the teaching staff, by Candidate Werner Jürgens on behalf of the student body and by Father M. Pankow on behalf of the jubilarians. Through all the speeches ran like a golden thread the *Gloria Deo soli!* Glory to God alone! After the ceremony in the assembly hall, the celebration continued in the dining hall at a banquet. Prof. I. L. Wessel served as the leader of the celebration. Speeches of serious and cheerful content were given. J. Herzer, a former professor of the Institute for many years, who is now elderly, was also among those celebrating and delighted them with a speech. Speeches of the president of the Central-Illinois- P. P. Schulz and the candidate E. Zimmermann formed the keystone of the celebration. In the afternoon the jubilarians went out to the Oak Ridge graveyard and laid wreaths in silent prayer on the graves of their long departed, unforgettable professors A. Crämer and H. C. Wyneken.

became his demeanor. At last he came out with the matter openly: "You preach far too much gospel and not enough law! That is why things are so sad in our church, especially among our youth." When I asked him if he needed more sharp preaching of the law for his person, he became very indignant and asked if I could reproach him. But I knew quite well how it stood with this and with that. By preaching so much gospel, I was making slumber pillows for sinners. The gospel was all very well, but the main thing was "sanctification, sanctification."

All my talking and lecturing was in vain. He now also began to trouble the congregation in their meetings. Almost in every meeting he knew how to advance his complaint in one way or another. Yes, he even wanted to push through a resolution that the pastor should preach the law much more often and much more sharply. When the congregation rejected this request, he traveled to my visitor and told him it was high time I was called away from the congregation, for my preaching was nothing but gospel; I preached almost no law at all. And if I really preached the law once, then the gospel always followed immediately. If things were to change in the church, then it would have to have a pastor who would "rain fire and brimstone" so that the people would finally be "driven" to sanctification.

When the visitor also dismissed him with the remark that he should thank God that he had a pastor who preached the gospel in all its glory, for that alone could make devout children of God, he tried to gather around him a party in the congregation to put me "on the thrust."

And God so arranged it that this man was revealed at that time to be a rude servant of vice. And then I, then also the congregation, had peace.

J. A. F.

Short sentences from giving.

A true gift is not that which falls away for Christ--only no rubbish for Christ! -But what is dear and valuable to you, and yet you give it away because love urges you to do so.

Just not so many widow's mites that aren't in truth!

Many save at the expense of the kingdom of God; Christian thrift first gives, and then puts back.

If one is to give larger sums at once, the old Adam resists tremendously, and often nothing comes of it. By giving regularly and frequently, if possible weekly, the evil flesh is most easily suppressed.

The richer you get, the harder it is to give. Businessmen should get into the habit of voluntarily offering certain percentages of their income to the Lord.

He who uses a great deal for his household will have little left for the kingdom of God.

Do you give more for human vanity than for human misery?

What are you on earth for? It can happen quickly that you can no longer pay your dues.

Thou shalt give thanks unto God, when there is need of much giving in the kingdom of God. Where there is much asking and begging, there is life.

Must you always just give? Isn't there always something to take? Is it ever too much for God to bless you?

You fear that your fortune will perish, and out of concern for your fortune you yourself perish spiritually.

Take comfort in the fact that in heaven, the giving stops. Hopefully you'll be in it then, though! (Evangelical Lutheran Free Church.)

Hearts in the air!

He that would see and know thee, O Lord Jesus, must lift up his heart from the temporal and perishable things, and seek those things which are above, Col. 3:2. He that looketh on earthly things, as swine look on acorns, shall never know thee. O Lord Jesus, raise me up by your Spirit, that my heart may be where my treasure is.

Obituaries.

On July 12, D. Carl Manthey-Zorn entered into the blessed rest of God's people. More in the next issue. _____

On June 9, Prof. Charles Scaer passed away in faith in his Savior at the age of 70 years, 7 months and 29 days. He had a beautiful death, one he could not have wished for better. Death came to him while he was attending the meetings of the Western Kansas Pastoral Conference. He was feeling particularly well that day and had taken a lively interest in the proceedings. He had just finished a lengthy address of encouraging content to the conference. He sat down; a few heavy breaths followed, and then his heart stood still. Without tasting the bitterness of death, surrounded by fellow believers, in the midst of lively activity, he entered into the blessed rest of the children of God.

He was born at Conway, O., October 11, 1857. Taught at first in the schools of his native town, he then devoted himself to higher studies in various colleges and in the university of the state. After completing his studies he was for seven years instructor in the Latin language in the Tri-State Normal College at Angola, Ind. In 1889 he entered into holy matrimony with Hanna Mohrlock of Hillsdale, Mich. His youth in the eastern part of the country had given him a direction toward English, and he soon became a master in that field. In 1894 he was called to our St. John's College at Winfield, Kans. where the teaching of the English language was his proper subject. For thirty-three years he was active here until he took a well-deserved retirement in 1927. As a conclusion to his teaching career, he had his book *A Treatise on Conscience* published. Although no longer active in the classroom, it was his desire to continue to serve the church by taking it upon himself to translate the core writings of Walther and Stöckhardt into English.

Although educational work was to be the chief work of his life, his love for the Saviour, which he sought to kindle in the hearts of his pupils, had urged him to prepare himself by private study for the sacred ministry of preaching, and thus to be a good example of a contender for JEsu Christ to his pupils in this piece also. After passing the colloquy, he served for years missionary posts at Augusta and Ashton, Kans. and during a prolonged vacancy was vacancy preacher of the congregation at Winfield. A warm heart he always had for the Children's Friend Society of the district, of which he was for many years the leader. At his funeral, at the request of the family, floral donations were dispensed with, and memorial donations were made to the work of the Children's Friend Society. He rendered valuable service to the city as chairman of the public library society.

On June 14 we laid his weary body to rest in Highland churchyard overlooking the town where he had ministered for an age. After a short ceremony in the mourning

In order that the Texas District may fulfill its promise in regard to our Concordia College at Austin, it was decided to raise H16,000 this year, so that the whole sum of P20,000 may be delivered to the Synod. The new college is progressing well in every way and is already crowded with students.

The question of whether the district should divide was put on the table for the next synod to meet in Houston.

The other commissions: for church building funds, support, publicity, youth work, etc., all had their say, and their tasks, successes and failures were duly considered.

H. Schmidt was chaplain; G. Naumann preached a school sermon on Friday evening; on Sunday Fr. Werner preached the confessional and Manz the pastoral sermon; in the evening a mission service was held, in which Fr. Plackemeyer preached the festival sermon in English Proverbs. It should also be mentioned that D. Dallmann delighted the synodals with a patriotic address on the evening of July 4, and the next evening with an account of his trip to Europe.

After the election of the delegates for the Synod of Delegates and the heartfelt thanks to Fr. H. C. Gärtner and his congregation, who had already hosted the Synod three times in 12 years, adjournment took place with song and common prayer, and everyone hurried home, physically tired but spiritually refreshed.

A. E. Möbus.

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From the mission and for the mission.

From our heathen mission.

China.

In the course of the past few months the political situation in China has changed a great deal, and we hope also improved. The southern party, the so-called nationalists, after two years of advance, have finally taken the national capital, Peking, not by fighting but by free surrender, and have thus reached the next goal of their aspirations.

Outwardly, ancient China, south of the Great Wall, is now unified. Of course, this does not mean that all the enemy commanders and all the troops have been won over to the cause of the Southerners. Many a battle and many a diplomatic negotiation may yet be necessary before a real, internal agreement is reached. For the time being, no effort is likely to be made to force such outlying provinces as Manchuria under the Nationalist banner. The work of peacefully welding all parts of the country together and of establishing an orderly central government occupies the noblest men for the time being. But in this very work so many otherwise divergent elements must co-operate that an evil new fire can easily be kindled. It is especially the Communist leaders and the popular classes and the extremely numerous heaps of robbers that constitute the greatest danger.

Unfortunately, in the two northern provinces where the recent fighting has taken place, a terrible famine has broken out, affecting many millions of Chinese. Not only was a bad harvest to be expected from the outset, but the troops moving to and fro have trampled down what little has grown.

According to reliable reports, the poor inhabitants of these regions have to eke out a living from leaves, wild leaves, dry grass, acorns, tree bark and the like.

Many small children are sold by their parents for a few dollars into the worst misery.

A great emigration to other parts of the country has begun, but many of those affected can no longer leave because of their weakened strength.

A cry for help has come from China to America. Generous aid is being planned here. Any gifts of love from our circle should be sent to the synod treasurer as quickly as possible. The Commission for Heathen Missions will then see to it that the money is used where it is most needed.

In the Yangtze Valley, where we are doing our missionary work, no particular uprisings or even persecutions have broken out in the course of the past months through God's gracious providence. All our missionaries who have remained in China have been able to live undisturbed in Hankow since last autumn and to carry out their work, albeit in a rather limited way now and then.

The schools have been taken over by our small Chinese communities and are being continued with our support and under our supervision. The college could not be reopened yet for all kinds of reasons. Extreme nationalistic legislation, most likely influenced by Russia, is the main reason for this. According to the latest reports we have about 650 children in our schools.

Our mission workers Olive Grün and Gertrud Simon were also able to resume their beneficial work among women and girls. The girls' school is not yet up and running again. But the two missionary assistants are fully occupied.

Even in the mission stations, which are far inland, the work has been carried on to some extent, though not in the presence, but under the distant guidance and counsel of our missionaries. In all our stations the small Christian churches have held their own in spite of the hostility of the heathen, through God's help. For this we want to thank our faithful God with all our hearts.

In the middle of May Missionary A. H. Gebhardt, who had been on leave since the autumn of 1926, returned to China. As I write these lines, he is on an inspection trip inland, accompanied by Missionary A. Clöter. If God has mercy, the two brothers will visit all the stations along the Yangtze River from Shasi to Wanh sien; they may even succeed in getting through to Shihnan, where none of our missionaries have been for a year and a half. May God keep his protecting hand over the dear travellers and may their pilgrimage be a blessing for the mission.

Missionaries C.F. Schmidt, H. W. Theiß and M. Zschiegner have returned home from China on well-deserved leave. The last named have just arrived. The families of all three had been here in the country since the great unrest of 1927. Already last autumn the Commission for Heathen Missions had allowed these brothers to return home, when reports had arrived from Shanghai that it was not at all to be thought that the work in our stations could be resumed for a longer period of time. - However, when a trip to Hankow showed them that they could live and work there fairly undisturbed, they preferred not to take their leave and have remained at their posts until now. We want to thank them from the bottom of our hearts.

Of the three candidates we have called to China this year, only Wallace H. McLaughlin has so far accepted. One of the candidates has declined, and the third, for various good reasons, has not yet been able to give a decisive answer.

Apart from the aforementioned missionaries Schmidt, Theiß and Zschiegner, only missionary H. Klein and the missionary assistants Frieda and Marie Ölschläger are still on the active list in America. Missionary G. O. Lillegard has very recently accepted a call to a Norwegian congregation in Boston, and has thus retired from the service of the Mission. During the past year the two sisters Ölschläger have been undergoing special studies in their subject, and Missionary Klein has been attending lectures in our St. Louis Theological Seminary. It is not yet clear whether it will be possible to send the aforementioned back to China this fall. We are still awaiting news from China to that effect. But all three are ready to leave immediately.

May God in mercy rule over our mission to the Gentiles and keep our dear missionaries in cheerful trust in God and in self-denying love. Friedr. Brand.

Grossmann, who has served the League very ably as President for a number of years, but who has now found it necessary to resign on account of his important and busy position in our publishing house, Mr. E. J. Gallmeyer of Fort Wayne has been elected. The four vice-presidents are Messrs. C. D. Wohltjen of Brooklyn, N. Y., E. Meese of Oakland, Cal., Prof. W. A. Bähler of Edmonton, Canada, and W. R. Crämer of Waco, Tex. Mr. A. H. Hermann of Richmond, Va. is secretary, Mr. F. A. Schack of Fort Wayne, Ind. is treasurer, and Prof. E. H. Engelbrecht of River Forest is so-called field secretary.

Soon after the meeting in Milwaukee we went to Arcadia, Mich. to the so-called summer camp of the Walther League, where we met with a large number of its members, some of whom had been in Milwaukee. We intend to give a different account of it later, and then to consider the importance of the League in some detail.

L. F.

Walther League Meeting.

The Walther League, that great association of our young people, held its convention this year at Milwaukee, Wis. from the 15th to the 19th of July, and from the reports we have received it was a beautiful and successful convention. Attendees told us what a tremendous impression it made upon them that at the opening service on Sunday afternoon no less than five thousand listeners, mostly young men and maidens from congregations of the Synodical Conference, were present, vigorously singing our beautiful songs and attentively listening to the sermon preached by Father Miller of Fort Wayne at the opening of the meeting. Likewise, the mission service at which our Indian missionary, Rev. P. F. Heckel, who is in the country on home leave, preached, was attended by thousands of listeners. At the business meetings, which were always opened with devotions and interspersed with instructive lectures, about two thousand participants were registered. Such lectures were given by Rev. W. F. Klindworth, of Dallas, Tex. on "The Challenge to Youth in the Present Crisis"; Rev. W. E. Hohenstein, Bloomington, Ill on "Playing Fair"; Prof. K. H.

Henrichs, Fort Wayne, Ind: "Forging Ahead"; Dean H. H.

Kumnick, Valparaiso, Ind: "Our Lutheran University"; Prof. W.G. Polack, St. Louis, Mo: "Essentials for Home Happiness"; Mr. Wm. Stradtman, Mankato, Minn: "What the Modern Business World Expects of Us." It is, after all, in the

The church's success was due to the fact that all lectures and discussions were held and conducted in the English language. During the services, especially choir and children's songs were performed under the direction of the teachers K. Markworth and G. Jäger.

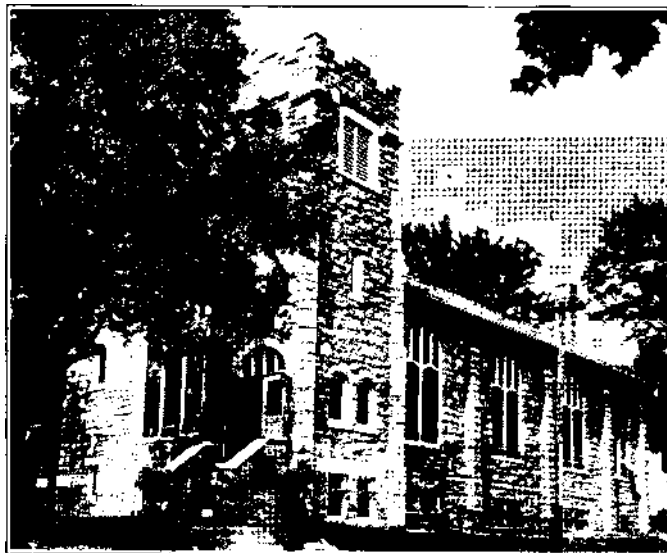
Of the more important resolutions, we share the following: P15,000 is to be raised by the young people to furnish the Lutheran University at Valparaiso with a good law library. The children's home in Potsdam, Germany, is to receive special support, and the dollar collection customary at Walther League meetings immediately yielded nearly a thousand dollars for this purpose. It is also well known in other circles that the various districts of the Walther League also maintain a number of missionaries, and that during the past fiscal year their societies have raised a total of about \$20,000 for the heathen mission, outside of the contributions they make to this work in their own congregations. The Walther League has also made a special effort to encourage its members to study the Bible diligently, and this is sure to be a great blessing to the young people themselves, and through them to the church life of our congregations. In place of Mr. A. A.

To the Ecclesiastical Chronicle.

From our Synod.

A new student church. On the 6th Sunday after Trinity (July 15), the new church of Trinity Parish at Columbia, Mo. was dedicated to the service of God.

This house of worship has been erected by the Western District of our Synod to serve the Lutheran students at the local



The new student church at Columbia, Mo. (P. A. C. Bernthal.)

State University and the other institutions of higher learning in this city, to attend the services of their church under conditions corresponding to those in their native land.

With the completion of this church building an enterprise of the Western District has come to an end, which was already started in 1915. The ground floor was erected in the spring of 1924 and has served as a meeting place for our services until now.

On the day of the dedication of the now completed church, Prof. Th. Lätsch from our seminary in St. Louis preached and also performed the dedication act as a member and representative of the District Mission Commission. In the afternoon service, Prof.

I. H. C. Fritz, Dean of our Seminary at St. Louis, Mo. preached the sermon. Two splendid sermons were preached to the many friends and patrons of the Columbia Mission, two powerful testimonies to the inerrancy of the Scriptures.

At the close of the morning service, Mr. John C. Wegner, formerly of the Lutheran Student Association, delivered an address in which he expressed his joy at the completion of the building and described the difficulties under which the students of his day had to hold their services.

In the evening a service of praise and thanksgiving took place, in which splendid Lutheran chorales were sung by the congregation and suitable organ pieces were performed by teacher E. Thürnau of St. Louis.

The church, the picture of which appears herewith, is built of limestone found here, and is similar in design to the nearby university buildings. It has room for three hundred hearers. The ground floor is used as a "Student Center" and Sunday School room.

The mission congregation here, which was started in 1924, now numbers 41 souls, 26 communicants, 8 voting members, and 7 Sunday school children. In addition, during the school year there are about 70 Lutheran students who seek their education at the various institutions of higher learning in this city.

May the testimony of the eternal truth of the Word of God go forth from this place and produce much fruit unto eternal life! A. C. B.

W. Ferber, missionary for the deaf and dumb, writes about his work among the deaf and dumb: "In the state of North Dakota the good Lord has also given us an open door among the deaf and dumb, among whom our synod is carrying on a successful mission. For about fifteen years our missionaries have been attending the State Institution for the Deaf and Dumb, and have been teaching diligently there, so that we now already have confirmed deaf and dumb brethren in faith in all parts of the State. Again last spring a class of eight deaf-mutes from the State Institution were confirmed. As one girl of this class lived in the very vicinity of the place where the District Synod met, the missionary was given an opportunity to show the Synod members in the Sunday service how far we can go in our teaching of these poor people. The answers this girl gave to her pastor's questions about baptism and the Lord's Supper in sign language showed that we can teach the children enough to admit them to the Lord's Table. After the test, the girl 'sang' one of our popular hymns in sign language to show that even the deaf and dumb can praise God with their songs.

"It was especially gratifying that not only had this girl appeared, but that another deaf and dumb girl took the opportunity to partake of Holy Communion. It was served to her on the same day in a special service in a neighboring town. This girl, who lives far from the missionary, takes every opportunity to receive the sacrament of the Lord when the preacher comes near her. This time, however, she had not come alone, but appeared accompanied by a friend who was deaf and dumb, in order to induce her also to be taught and confirmed. Then in the afternoon service before the synodals, another deaf-mute girl appeared

and let the pastor teach her about this and that. We hope that she too can be taught and confirmed.

"Our mission to the deaf and dumb in this State shows how beneficial the work is when we go to work fresh and bold, and appear as the first church in the field. If others first come before us, the work is the more difficult. In North Dakota our church was the first to undertake this glorious missionary work, and is thus the only one preaching and proselytizing in the State institutions. "

J. T. M.

"**The Evening School**," the well-known St. Louis Christian entertainment paper, began its 75th year in July. For years it has been a neighbor of the "Lutheran," which is nine years older, and the "Lutheran" wishes this paper, which works in a different field but in one mind and spirit with it, God's continued blessing, happiness and prosperity. In our time, when the press exercises such power, and when the literature of stories, both in German and English, is often so depraved and a real poison to the soul of the reader, it is of the utmost importance and significance that proper Christian reading and entertainment material should find its way into the Christian homes. It was for this purpose that the "Evening School" was founded, and was for many years managed and directed in this spirit by its actual founder and editor, Blessed Louis Lange, and the two sons of the deceased have now for many years continued to work entirely in the spirit of their father, one as editor, the other as managing director. The "Evening School" has many readers not only in the circle of our Synod, but also outside of it in wide circles of our country and also in the distant countries of Germany, Australia and South Africa. The first number of July 19 of this year brings a special historical commemorative sheet. L. F.

Domestic.

Should churches get involved with politics? This is a question that has been the subject of much public discussion recently. The fear that the election of a certain person as president of the state could lead to the repeal of the Prohibition Ordinance has given rise to this question. This ordinance is more important to the sects of our country than the apple of their own eye, and that is why they want to fight with all weapons to preserve it for the country. The pulpit and the divine service are now also to serve this struggle, and hence comes the above-mentioned question, which is answered by the sects almost without exception with "Yes" and "Certainly". Nor is it difficult to understand how they arrive at this answer. As Calvinists, the sects have an entirely wrong conception of the kingdom of God. According to Scripture, the kingdom of God is a spiritual kingdom. All who believe in Christ as their Savior from the heart belong to this kingdom. This kingdom comes into being and is propagated through the preaching of the gospel. Where the means of grace are used, there is also the kingdom of God through the working of the Holy Spirit. This kingdom, however, is invisible to us men, precisely because we cannot see into anyone's heart and therefore cannot know whether he believes from the heart; but it is always present and is to be extended further and further by all Christians. Therefore, politics does not belong in the churches, but only the preaching of the Word of God. Such is the position of the Lutheran church. To the sects, on the other hand, the kingdom of God is nothing but a well-ordered state in which virtue and decency are to some extent preserved. Their conception of the kingdom of God is therefore quite earthly and carnal. For the most part, therefore, they do not preach gospel, but predominantly law. Political questions, therefore, in their opinion, quite naturally fit



The Walther League in Milwaukee

into their churches and into their pulpits. When cult preachers talk about political issues, they do what they believe is their office.

Thus the sects have quite forgotten their real task of preaching the gospel, and there is a great difference between them and our church. They want to improve people externally, they want to serve the state, they want to make this world a place where it is possible to live decently; we want to provide sinners from the kingdom of the devil into the kingdom of Christ by the grace of God through the preaching of the gospel, we want to make sinners blessed. This alone is according to the Scriptures.

But the sects are also of little use to the state. Politics in the pulpits causes confusion. What is to become of it, if now also the Papal Church as such publicly engages in politics? In short, politics does not belong in the churches.

J. T. M.

Other church unions. The Methodists of our country are divided into many parts. One of these bodies is the so-called Methodist Protestant Church, which was founded in Baltimore in 1828. It therefore recently celebrated its centennial. But even this church no longer wishes to stand alone, but at its last general conference appointed a committee to enter into negotiations with the Northern Methodist Church and other kindred church bodies, which are to lead to the initiation of a possible union.

Thus, little by little, the smaller communities in our country are dissolving and uniting with the main communities of their confession. Unfortunately, this does not happen because they have become united in doctrine, but because they simply set aside all doctrinal differences. Thus, in the sectarian circles of our country, large church bodies are formed that stray further and further from God's Word, and in which nothing remains but a little virtue teaching combined with swarm spirituality. God has given our Lutheran Church a great task; the longer, the more we must testify to God's Word to our fellow citizens. The other communions no longer want to, or even can, do this.

J. T. M.

Would rather remain a missionary. At their last general meeting the Methodists wanted to elect as their bishop a certain Dr. E. Stanley Jones, who had made a name for himself by his books on India and his missionary work there. But he declined the honor, insisting on continuing his missionary work in India.

The man is right in his reasoning. The office of a preacher of the gospel is the very highest and most honorable office that can exist on earth. He who preaches the word of God performs a work against which the activity even of all kings and emperors is nothing. This, too, is to be emphasized again and again, because it does not want to appear so to the flesh, and is therefore easily forgotten.

J. T. M.

A recent purge of synods. Within the United Lutheran Church, three synods, namely, the New Dort Synod, the New York and New England Synod, and the New York Ministry have recently united into one synod, which will be called: The United Lutheran Synod of New York. It has 390 pastors, 388 congregations, and 217, 832 baptized members. Before the end of this year the new synod will erect an administration building, which is expected to cost about three hundred thousand dollars.

J. T. M.

Abroad.

Superintendent Wilhelm Petrus Angerstein, senior pastor of the large St. John's parish in Lodz, Poland, and superintendent of the Petrikau diocese, died on May 31 in his eighty-first year. He was suddenly called away from this life while on a trip to Cologne. With him the Lutherans of the Polish National Church have lost a gifted and serious witness for the truth of the Lutheran confession according to the Scriptures and against the ever more widespread unionism. Fr. Angerstein was also known in the circles of our Synod, because for years he had always directed the many Lutherans emigrating from his large congregation to the congregations of our Synod, and in 1904, as he had traveled much in his life, he visited America and became acquainted with our church conditions and institutions, especially here in St. Louis, from his own experience.



their meeting place.

Since that time we have always had more or less correspondence with him. He was a long-time, diligent reader of our journals, which he then also passed on, and also of our books, which he also recommended to his fellow ministers, especially Walther's sermons, and to which he often referred in the journal he published. He could not decide to leave the national church and become a leader of a free church education, because he thought that the Polish national church, especially in its independence since the war, could still be brought to a faithful Lutheran standpoint, and therefore he was also opposed to the small Lutheran free church that has formed there in recent years and is connected with our sister synod of Wisconsin. But he complained the longer the more in his letters of lack of understanding of Lutheran doctrine and practice, and wrote not long ago that if he were not so old he would like most to come to America and join our Synod. His last letter to us at the beginning of this year was a hearty benediction to the "Lutheran," in which he translated the Scripture word printed at the top of his letter-sheet, "Behold, the winter is past, the flowers are come forth in the land, the spring is come, and the turtledove is heard in our land," Hohe! 2, 11. 12, in a meaningful way to our leaf applied. L. F.

A memorial to David Livingstone. In Scotland they are now getting serious about consecrating a memorial monument to the famous missionary who sprang from this country, David Livingstone. The house where the great missionary and explorer was born, at Blantyre, near Glasgow, is to be restored to the condition in which it was in his boyhood, 1813 to 1830. The house, to which the neighbouring house is to be added, will then serve as a repository for all Livingstone memorabilia still available. In addition, pictures and maps will show which developments in Africa followed the discoveries of the eager missionary. Missionary societies and geographical associations have united to carry out the plan.

It is gratifying that the memory of David Livingstone should be thus honored; for pious missionaries are among the helper

that of mankind. Livingstone, however, was not only a missionary but also an explorer, and in the course of time the missionary took a back seat to the explorer. Yet, according to Livingstone, "the end of geographical achievement should be the beginning of missionary enterprise"; in other words, all earthly achievements, in his opinion, should serve the mission. The great merit of Livingstone is that he impressed upon his time the heathen mission, its high importance and significance. He is among those through whose labors our age has become a "missionary age." Livingstone succumbed to the great hardships to which he daily exposed himself, on May 1, 1873, at Jjala, on the south shore of Lake Bangweolo, in the interior of Africa. Two years before, Stanley, who found him ill at Udjiji, on the western shore of Lake Tanganyika, wished to induce him to return home. This Livingstone refused to do, and after his recovery took up his gruelling work anew. Personally, with all his energy, he was of great mildness and gentleness, as well as of sincere piety, feeding daily on the Scriptures. J. T. M.

The Book of Common Prayer again rejected. In England, an attempt has been made for some time to make the ecclesiastical Prayer Book (*Book of Common Prayer*), which, besides the prayers and liturgical forms also contains the worship regulations of the Church, so as to give opportunity to the so-called High Churchmen to accommodate their Roman heresies, to which they incline. Once already the proposed amendments were rejected in the British Parliament. They were then gone over, somewhat altered, and again submitted to Parliament. There the amendments were approved by the House of Lords, but again rejected by the House of Commons, in which the voice of the people is expressed. The English people do not want the Roman heresies. But that this decision should be given by Parliament is an absurdity. But that is the way it goes when state and church are mixed. Then the authorities must decide what is to be taught in the church or not. How disastrous is the mingling of Church and State is especially evident in the Anglican Church, which, with all its outward splendour, has yet become inwardly lazy and indifferent to the truth of the Gospel. J.T.M.

Reminiscences of D. C. M. Zorn.

On July 12, soon after midnight, D. Carl Manthey Zorn, in Cleveland, O., the long-time contributor to our paper, well known to all readers of our "Lutheraner", fell asleep very gently, almost imperceptibly, after having been struck by a stroke and partially paralyzed on June 29. He brought his age to more than 82 years, since he was born on March 18, 1846 in Sterup, Schleswig. On July 14, his mortal remains were carried from the home of his son Carl, with whom he had made his home for the past few years after the passing of his wife, to St. John's Church at South Euclid near Cleveland, O., where, in accordance with his expressed wishes, a service as simple as possible was held. Father Armin Schroeder, the associate pastor of his former parish, delivered a German address on 1 Cor. 15:10a, Father Eimer Miller, in his last years the pastor of the departed,



† D. C. M. Zorn. †

preached the English sermon on the scriptural words chosen by the deceased himself, Rom. 7, 24. 25 a. Rev. Kleinhans, vice-president, spoke briefly on behalf of W. F. Lichtsinn, district president. Rev. C. P. Schulz of Sheboygan, Wis. represented the Trinity congregation there, which the Blessed One had served from 1876 to 1881. He was then interred in the churchyard of the South Euclid congregation by the side of his wife, Marie, nee Hengstenberg, a niece of the well-known Prof. E. W. Hengstenberg, of Berlin, who preceded him years ago. Of his nine children, six survive him; one son, one son-in-law (P. J. A. Rimbach), and one grandson are pastors of our synod; a second grandson is in our Indian mission, and a third grandson is also following a calling to India.

With Fr. Zorn's death a strange, eventful, richly blessed life has come to an end, and it will not be unwelcome to the readers of this paper if we share some of it. We do it mainly in the form of personal

Memories, as we have known the departed well for the past thirty-five years and have had the privilege of drawing closer to him.

D. Zorn came from an old family of pastors, and he described his childhood and youth as well as his later life itself in an inimitable manner in his books: "Grandfather's Memories of Youth" (Part I: Downward; Part 2: Upward), "This and That from the Life of an East Indian Missionary", "This and That from Early Official Life", to which we would like to once again emphatically call attention on this occasion. He passed through the ordinary course of education of a German student at the grammar schools of Kreuznach and Erlangen, and at the universities of Kiel, Erlangen, and Leipzig. The most famous Lutheran professors of the time, Luthardt, Kahnis, Delitzsch, Hofmann and others, were his teachers. After a decisive and profound change of life, he decided to become a missionary, and in 1871 went to India as a missionary candidate of the Leipzig Mission. Richly gifted by nature, inspired by great zeal for what he was to do and accomplish, he developed a blessed activity in the mission, made such an impression on an Indian Rajah that he preferred to have him called to him, and was also respected among the missionaries. Later in life he still had a cross on his study table, which he had received from the widow of the well-known and outstanding missionary Schwarz from Leipzig. He acquired the Tamulian language so excellently, as he was in general very gifted in language, that he still 20 years after leaving the mission demanded the fullest admiration from our later missionary Th. Näther, as I heard from his mouth during his deputation in 1894. Decided Lutheran that he was, he left the Leipzig Mission in 1876 for the sake of the confession, together with his three friends F. Zucker, O. Willkomm and A. Grüber, and came to America, first serving the above-mentioned congregation in Sheboygan and then, from 1881 to 1911, as successor to President H. C. Schwan, the old Zion congregation. C. Schwan's successor, the old Zion congregation in Cleveland, O. Then he retired, but was still constantly active, especially with Scripture studies and the most valuable publications, almost until the last days of his life. That he retired even then had a peculiar reason. He had told his congregation years before that he wished to resign his ministry at the age of sixty-five, because the large congregation would then be in need of a younger force; and he fulfilled his word, although in many opinions he could have served longer. But he still rendered the most estimable services to the church in other ways. The catalogue of our publishing house lists more than 60 larger and smaller writings by him.

I first heard his name as a schoolboy when there was talk in my parents' home of Indian missionaries coming from India to America, and a funny experience stuck in my mind right away. Zorn, soon after his arrival, visited old Pastor Sievers at Frankenlust, Mich. the indefatigable advocate of the heathen mission and then chairman of the missionary commission. He had placed his shoes or boots in front of the door of the bedroom in the evening in the European manner, so that the house servant might clean them. The first glance out of the window in the morning showed him that the finely educated pastor's wife, who came from a noble family and had followed her husband to America for the sake of the Gospel into the most primitive conditions imaginable, was cleaning the guest's shoes! That was probably Zorn's first experience that things were different in America than in Germany. And those who knew him better can well imagine his facial expressions. Then

I remember from my college days that Zorn's preaching style was often talked about in parsonages. More than one of the fathers of our synod shook his head somewhat apprehensively at this. Zorn was an original and also original in the way he preached. Whoever wished to imitate him in this would do it quite wrongly and mistakenly; but it is a fact that it was precisely by this peculiar, very popular way of preaching that Zorn made the most lasting impression on many and greatly advanced them in knowledge and in spiritual life.

Personally I got to know Zorn at the meetings of the General Synod and became quite well acquainted with him after I had taken over the editorial business of the "Lutheraner" and then soon joined the Heathen Mission Commission as a member; for Zorn, as already noted, was one of the oldest and most diligent co-workers of the "Lutheraner" and above all a very valued member of the Heathen Mission Commission from the very beginning, because he, just like his intimate friend Zucker, knew the Indian conditions from his own experience and view. I then met with him a great deal, exchanged many letters with him, and will never forget what he was to me and how much I owe to him. He had a certain - shall I say - tomboyish manner, which at first alienated those who were far away, but which was connected with his whole peculiar nature and which also made his intercourse with him outwardly interesting and lively. I have more than once listened in on the liveliest conversations and debates between him and his good friend Stöckhardt as a silent participant, with quite amusing incidents, as anyone who has known both men more closely will understand. But what I so highly esteemed in Zorn, and what should be an awakening example for the whole younger generation of our Synod, was the extraordinary diligence to penetrate ever deeper into the divine truths of Scripture, holy courage and right determination, to bring what God's word teaches and says to recognition and sole validity without fear of man and human pleasing, a holy fear of God's word and yet with all high talent and all rich knowledge an almost childlike, simple, pure piety.

In his last years he no longer traveled, and I have therefore not seen him for some years, but through the "Lutheran" and through his books I always remained in contact with him. What he did through his devotional books, such as "Brosamlein," "Der Heiland," and especially through his interpretations of the Bible, which covered a whole series of biblical books, is known far and wide in our synod and need not be explained now. Through his writings he still speaks to us and will continue to speak to us for a long time, even though he has died. And his writings, too, were always marked by a true popularity, although they were based on the most thorough studies of the original text of the Holy Scriptures, and his articles in the "Lutheraner" were sometimes, as the blessed Prof. Gräbner once said to me, of an "almost audacious popularity."

The last letter I received from him accompanied the sending in of the resume of his old friend Zucker. He wrote but briefly, as he had been ailing of eye for years. But anyone who has read this obituary will have realized from it what an intimate friendship of many years these two men, so different from each other, shared. He closed this announcement with the words: "But I say: See you soon at JEsu ". This has now been fulfilled.

The following poem originates from D. C. M. Zorn and was found on his table among his papers. It was read at his coffin.

My song to death.

You must be my friend, savage enemy!
I say it, and it's meant firmly:
Come to me, arch your back!
You'll bridge the gap for me.
I'll tread upon thee, and - wondrous say! - Death shall carry me to life.

I dread the sight of your fright.
O death, how fierce and cold art thou! I see but wrath in thy looks, As when the judges send henchmen. I am a sinner! And damnation I see flaming in thine eyes.

Still I turn my mind, to Golgotha I look.
Then became for me thy prey, Whom none accused of sin, And became thy poison. Away, all horror! I will see life in death.

For this the Lord hath said unto the thief, Verily I say unto thee, This day shalt thou be with me in paradise. What care I that I know not what is soul apart from body? In death, "I" am alive! I'll go in peace.

What are you doing to my body, Death?
Turn him to dust, ashes, dung, Mingle him with earthly matter? Wilt thou mock my faithful hope? In God he rests. God shall give him a resurrection to life everlasting!

Thou must be my friend, fierce foe! It is the Lord who thinks so.
Come on! The evening bells will ring in my ear... And with droning the Easter bell will call me To my Saviour's throne steps. L. F.

Enjoy life!

After that the people sat down to eat and to drink, and they arose to play. Ex. 32, 6.

As long as the father, who had been a faithful witness to God, had lived, there had been good discipline in the family; not a day went by when parents, children, and servants did not gather in the evening for devotions at the appointed hour; none could be absent, they knew that. The father was very averse to vanity, finery, and pleasure; he himself had hardly ever allowed himself a rest. He had achieved and accomplished much in life, and he hoped that his children would follow in the same footsteps.

When he died, however, a different spirit gradually entered the family, which the weak mother could not resist. Even during their father's lifetime the daughters had sometimes sighed when their friends were granted much more freedom in the enjoyment of life than they were; now nothing prevented them from doing so. Soon they were to be seen in extremely well-chosen dresses, to which they attached great importance; worldly intercourse was gladly seen in the house; everything had become so different since the times of their father, a different desire was blowing, and it almost seemed as if they now wanted to make up for everything that had hitherto been denied them. Of course, now and then the memory of the father, whose picture looked so serious from the wall, was preserved,

followed a report by Fr. Schroeder on the publication of the first issue of a quarterly magazine in the Moon Braille, called *The Lutheran Herald for the Blind*.

P. Schröder is editor, and the paper is published under the direction of the Grain Mission for the Deaf and Dumb. The Moon system is especially suitable for older, aged blind people. It cannot be used for writing, nor can the blind read it very quickly, but it is quick and easy to learn, as the letters are large raised copies of the Latin (English) letters, simplified as much as possible. There are now, however, a great many blind persons in middle and old age who have not learned braille and know only letter writing, such as the Moon system, and of many such blind persons the appearance of the

in the Moonschrift has been greeted with great joy. The magazine is printed in London, England.

On Sunday morning a joint service of deaf-mutes and hearing people took place in the Redeemer Church, Fr. P. Lindemann preached on Luk. 15, 1-10, while Fr. Schröder translated the sermon into sign language. The afternoon service with communion was held in the chapel of the deaf and dumb congregation, Fr. Scheibert preached, and Fr. A. Ferber gave the confessional address. Only sign language was used throughout the service.

God bless in mercy his work among the deaf and dumb and blind!

A. H. Kuntz.

To the ecclesiastical chronicle.

From our Synod.

Right Mission Zeal. On July 15, near St. Louis, the chapel of the Ramona Park Missionary Church was dedicated. This congregation owed its existence largely to the missionary zeal of a city pastor (R. Ilesse), who, notwithstanding his many labors at the populous Mount Calvary congregation, and as a member of various important synodical committees, yet found time to do the necessary preliminary work at this place, several miles from his home, not only to gather and organize a congregation, but, with the aid of his teachers and several pastors, to hold services every Sunday, to establish a Sunday school, and to lay the foundation of a parochial school. The missionary zeal of their pastor stirred the members of his Sunday school to follow his example. They not only defrayed all expenses, but determined to purchase a suitable lot, nearly half an acre of land, for \$1,800, and give it to the little congregation, if the church treasury could advance the necessary funds to build a chapel. Fortunately, this treasury was able to do so. The building, a demountable chapel, had served the Mount Calvary congregation temporarily as a schoolhouse. A school and mission friend had given it to his congregation and now also agreed to donate it to the new mission. In this way, through the willingness of the pastor and members of a congregation to sacrifice, a new mission was established and came to have beautiful property. This the congregation did, although it is itself in the process of executing a large, modernly equipped school building.

This is true missionary zeal, when neither congregation, associations, members nor pastor are deterred by their own congregational work, nor by new buildings, no matter how costly they may be, from making great sacrifices of time and money for the mission in church and school, even outside their own congregation. With the same

If all the congregations of the Synod were so eager, the deficits would quickly dwindle and the coffers would fill to overflowing. May this fine example find many imitators!

T h. L.

Church consecration in Campinas, Brazil. This is not a Campinas that the "Lutheran" reader will find on the map, but a hamlet on the middle reaches of the Uruguay River. And the parish fair was not in the hamlet, but still two hours' ride beyond, in a beautiful, level, but poor "line," or colony road. The people here are very mixed: Russians, Poles, Germans; there are Greek Catholics, Roman Catholics, Brazilian Methodists, Berlin infidels, and a few faithful Lutherans.

When, on the evening of the first Whitsun day for years, I turned for the first time into the "line," which in the meantime had changed a great deal, my mules still remembered exactly their former hostel. And pleasant memories came to me, too. It was then that Father L. Schmidtke of Chicago visited us in behalf of the Mission Commission. We were glad to be able to show him also some of our poorest colonists.

Raschke took food and a blanket with him so that we would not have to suffer hardship. The landlady had prepared something special for us by serving up beautiful dumplings filled with onions.



The small chapel near Campinas, Rio Grande do Sul, Brazil. (P. C. Raschke.)

Inaugurated on the third day of Pentecost 1928.

The coffee was prepared from sweet potatoes. Everything was flavored by kindness.

After supper we started telling stories. At that time there had just been a church building meeting, for the umpteenth time. The people had dispersed because a Berlin unbeliever (I think that's what it was) made a big fuss about Father Raschke not accepting godless and false believers as godparents. And that evening, after the failed meeting, one faithful parishioner after another came and told the story of the church building, which nothing would come of, and added: "But we are convinced that the pastor stands on the word of God; and if we cannot build, we will be content if only the pastor continues to serve us as before." We were pleased that our visitor from North America had a glimpse of this very struggle and faithfulness of conviction. He certainly rejoiced with us. - Afterwards, we three guests slept on the floor of the one room, and the little children made concert.

And now they have built! The group did not become larger, but rather smaller. At last the burden of work and expense fell on six men. But they joined forces and with sixty days' work each they built a nice chapel of bricks, 26 feet long and 13 feet high.

high in the walls. The last work had to be done on the second day of Pentecost in the afternoon, and a scaffold remained standing because the very last hammer blows could not be done.

Unfortunately Fr. Raschke could not celebrate the joyful day with us. He was on vacation because of a nervous heart condition. So the consecration act was performed by the undersigned with the assistance of Vicar J. Winterle. The sermon was preached on verses 7-13 of the Pentecostal Epistle. It was shown that it is God who consecrates our churches through the preaching of his great deeds, even in our tongues. During the service a heavy thunderstorm broke out, and a violent lightning stroke fell very close to the church; but God preserved us from harm.

The parish of Campinas belongs to the parish of Serro Azul. Like the two other parishes of the parish, it shows splendid traces of faithful pastoral work. The strong singing alone shows that the soil here is good. Another good sign is the active participation in Holy Communion. In other respects, too, one notices a good and growing knowledge. What is missing here is a good parish school, for which no suitable person has yet been found. The maintenance of a teacher would of course be too difficult for the six to eight families in their poor circumstances, which are only slowly improving, and they would have to count on the help of their fellow believers. God bless them with their new little church and may the request for a faithful teacher soon be fulfilled! A. Lehenbauer.

From Argentina. A short note in a letter from one of our Argentine pastors again gives a little insight into the conditions there. The writer remarks in passing:

"There would probably be enough to report from our work more often, if one could only get to writing. But one small thing that has made me very happy and cheered me up is the expansion of the parsonage here in Coronet Suarez. You see, for four years I had been living with my family in just one room (next to the kitchen). There was no such thing as a study room for me in all that time. This was, of course, a tremendous obstacle; not only could I by no means do my work as it should have been done, but both my wife and I had worn ourselves out under it. But at last we got another room. Three gifts in particular—one from the good old congregation of Father Huebner at Random Lake, Wis. another from the Woman's Club of my classmate at Akron, O., B. Spiegel, and a third from Mr. Horst on occasion of his visit here—have made this addition possible for my congregation. God bless the dear benefactors and givers!"

L. F.

Domestic.

Millions for Mission. The Executive Board of the United Lutheran Church of America, meeting in Atlantic City, N. J., in mid-July, approved a budget of two and one-half million dollars for church and mission during 1930 and 1931. Originally a budget of only \$2, 200,000 was provided; but in view of the increased expenditures for church work, the increase was approved on the recommendation of President D. F. H. Knobel of New York.

Two and a half million dollars is a large sum; and yet how small it is in comparison with the millions the world wastes annually on useless purposes. The amount spent on chewing gum alone is as much as all the churches in this country spend annually on missions.

Let us not be deceived! The old Adam always finds ways and means to get the dollar out of his pocket when it comes to earthly things, and to keep it firmly in his pocket when it comes to Christ's kingdom. It is an evil enemy we carry about with us, and we must crucify it again and again with God's Word. J.T.M.

The Baptist World Alliance. From June 23 to 29 of this year, the fourth World Baptist Convention was held in Toronto, Ontario, Canada. About seven thousand representatives of the various bodies of Baptists were present from sixty-six countries. The hall, which holds nearly ten thousand persons, was almost always filled with visitors. According to the wording of the Constitution, the purpose of the World Alliance is "to express the essential unity of all Baptists in the Lord JEsu Christo, to provide inspirational stimulation to the fraternal union, and to foster a spirit of fellowship, service and co-operation among its members." That is, if one can find one's way through the fine-sounding words and get to the heart of the matter: the World Alliance exists to promote unionism in Baptist circles. So it is that Baptists of all colors are found among the visitors to the World Alliance: Unbelievers, semi-believers, and old stock Baptists who still stand as the Anabaptists did in Luther's day, from whom the Baptists are descended. The result of this is that the little gospel that is still found in this community is more and more suppressed. With great outward show, more and more inward rot comes in. This is always the curse of unionism.

J.T.M.

Where is the money? The American Bureau of Public Roads recently reported that last year there was one automobile for every 5. 13 persons in the United States. The total number was 23, 127, 315; of these 2, 898, 886 were trucks, so-called trneÜ8. The increase over 1926 was 1, 125, 922 trucks, or about five per cent. Among the several States having over a million cars to show for it are the following: New York with about 1, 930,000, Ohio with 1, 600,000, Illinois with 1, 440,000, and Michigan with 1, 155,000. On the other hand, another statistic reports that the population of America is ninety-six cents poorer per capita than last year. The money supply at the end of the fiscal year amounted to P8, 117, 768, 786 against \$8,667,286,075 for 1927, or per capita P40. 52 against \$41. 48.

According to these figures, we are a rich country, and the church has no cause to be poor cinherzugchen.

J. T. M.

Lynchings. In an official statement of the Federal Council of American Churches, we read: "The hope that America would at last be cleansed this year from the stain of lynchings has been destroyed by the unlawful execution of seven negroes during the months of May and July." These recent cases are the more deplored because the first four months of the year were free from lynch courts. Particular cruelty also appeared in this, one being burned at the stake, and another being dragged from his sick bed to his place of death in a hospital. For the past six years the Federal Council has published an honor roll of those states which had no mob executions to show for it. In 1927, forty-five states had no such cases. In the same year sixteen lynchings occurred throughout the country, while in 1916 the number amounted to thirty.

Lynch courts are extremely deplorable; they prove that there are still people among our people who do not respect the law and the power of the authorities. The testimony which the Federal Council bears against this is therefore justified. But

the Federal Council should bear much more earnest witness against the false teaching by which many thousands are spiritually murdered. J. T. M.

Stories instead of sermons. In a large city in our country, it became too much for a sectarian preacher to prepare a new sermon each time for the Sunday evening service. In order to save himself this trouble and to draw the people in, he read them a chapter from a story he had written himself instead of the sermon. The people, however, soon tired of this, and the congregation gave him the choice of either leaving the story-reading in order or resigning. The reading of stories will henceforth cease.

If all Christians in sectarian churches would do their duty, many things would be different and better in their circles. In the pulpits of the sects, often open scoffers preach the grossest heresies, without being punished for it by the believing Christians in their congregations. It is also the duty of a Christian congregation to watch over doctrine, to scrupulously examine the sermons of its pastors, and to see that only God's Word is preached. Let us Christians not forget what Paul wrote: "Now I exhort you, brethren, to watch for them which cause divisions and offences beside the doctrine which ye have learned, and to depart from the same," Rom . 16:17.

Union seminaries an absurdity. The "Ev.-Luth. Kirchenblatt", the newspaper of our brothers in Brazil, writes: "The Congregationalists, Methodists and Presbyterians have a Union Seminary in Rio de Janeiro. In their report sent out it is stated that in 1927 there were altogether 26 students in this theological seminary: 18 Presbyterians, 4 Methodists, 3 Congregationalists and 1 Baptist. The institution is maintained communally by all, but each church communion is responsible to see that its students are instructed in its particular doctrines and introduced thereto."

The Bulletin of our Brethren remarks: "Such a seminary is an absurdity. This institution will only achieve one thing, namely to make the future pastors of these church communities even more indifferent to doctrine. Here the future pastors are really trained not to care much whether one teaches this or the other. This faith mongering is the disease, even the pestilence and plague, which is destroying the church communities of the present time. And unfortunately the unionist spirit is trying to gain entrance into our church as well. We can only ward off this spirit if God gives us such Christians, pastors and teachers, who do not fall asleep on Zion's walls, but are faithful watchmen of Israel. Let this be our prayer in this last sorrowful time before the Last Day." J. T. M.

Masonic Unification Efforts. For years Freemasons throughout the world have been endeavouring to bring about a unification of all their lodges. There has long been unity between the English and American Masons. The God-denying French Lodges stood in a different position, not wishing to recognise the insignia or symbols of the "Great Universe Builder" (the Lodge God), nor to tolerate the Bible on the Lodge altars. Now, however, it is hoped that an agreement can be reached between all the Lodges. The following four points are submitted for discussion and acceptance: 1. Freemasonry is a spiritual movement which intends the moral and material betterment of mankind; 2. Freemasonry does not represent any political or social tendency; however, the Lodges are permitted to discuss such problems which are conducive to the betterment of mankind in the Masonic sense; 3. Freemasonry is a movement for the betterment of mankind.

Masonry recognizes the existence of a supreme and ideal Principle, symbolically designated by the name "Great Universe Builder"; 4. No Masonic Power is authorized to establish a new Lodge in the territory of another without its permission.

The "Lutheran Herald", from which we take this report, remarks: "Officially, in Freemasonry, a highest and ideal principle, symbolically designated by the name 'Great Universe Builder', is to take the place of God. This is an article of faith to which every Freemason would then have to profess. In this respect, then, Freemasonry does not behave neutrally. Only what the Freemason may believe in addition to this, remains unavailable to him. But if the 'Great Universe Builder' is nothing more than the symbolic designation of a supreme and ideal principle, is there still room for the belief in a personal God, the Father of our Lord JEsu Christ?"

The answer to this question is, of course, no. The true God and the "supreme and ideal principle" are opposites that cannot be rhymed together. "How does Christ agree with Belial?" 2 Cor. 6:15. Christians who belong to the Lodge deny the true God and the only Savior of the sinful world. One cannot confess Christ in the church, and in the lodge take on the "great universe-builder." Christians who belong to the Freemasons publicly confess with their lodge brethren: to us the true God is unknown; he is only an ideal and supreme principle; nor does it matter which God one worships. Every Christian who comes to the Lodge thus says, "I am now a heathen, worship a heathen idol, and will be blessed by the idol." He says this, however, not in word, but certainly in deed; and the terrible thing about it is that the devil blinds his eyes, so that he does not even recognize his terrible sin. J. T. M.

The civic duty of Catholic women. Some time ago a reader of the "Lutheran" said that we wrote almost too much against the Pope and the Roman Church. We will admit that we give the Pope and his followers ample space in our paper; but there is no greater community in our country that is so dangerous to the Church of Christ as well as to the State itself as the Roman Church. She never sleeps; she is never remiss; she never lets her aim out of her sight. During the last decade the Catholic Church has grown in this country as no other, and its power over the press, over popular sentiment, over influential fellow-citizens, is increasing year by year. If it were only a question of the state, we might perhaps keep silent; but it remains the case what Luther emphasized again and again: the Pope is and remains the chief enemy of Christ and of His soul-saving Gospel.

We were reminded of these facts when a friend sent us a clipping of a speech by Archbishop John T. McNicholas, published in the Catholic *Telegraph of*

10 May. In this address the Archbishop addresses himself especially to the Catholic women of our country and points out how important it is for the Church that Roman women, in accordance with the voice of the Church, make use of their right to vote. A large Roman women's association should be founded, which should study and publicly answer all questions of the time "which have a moral aspect" in the sense of the Roman Church. Such questions were: prohibition, education, capital and labor, crime, favoritism in politics - meaning well the popular sentiment against a Catholic president - recreation on Sunday, etc.

Since then the association has really been founded and

works mightily for the election of the Roman Catholic candidate for the Presidency of our country. In his Constitution it is particularly mentioned that in this association "the voice of authority" shall prevail. What this means, everyone who wants to know, knows: Rome is to rule in this country. J. T. M.

Abroad.

From the old Lutherstadt. There is probably no Lutheran who was not interested in the old castle church and city church in the Lutherstadt Wittenberg, where the great reformer preached so often. In 1917, the year of the war, the bells of the Castle Church also had to be sacrificed for military service; new bells have now been donated for this purpose. They are made of bronze and weigh about ninety-five hundredweight each. The Wittenberg city church, on whose pulpit Luther preached especially much, is to undergo a thorough renovation. The building of a new gallery is intended, whereby two hundred new seats will be gained. The windows of the east wall are to be bricked up, so that the altar pictures of the famous painter Lukas Cranach will be shown to better advantage. Furthermore, the construction of a new winged altar and the acquisition of a new organ are planned.

These churches remind us powerfully of Luther's mighty sermons. May we never tire of Luther's teaching! But they also remind us of Luther's catechisms. In 1929 it will be four hundred years since Luther's catechisms appeared. How many blessings have flowed to the world through Luther's glorious Small Catechism! We have every reason to thank God for it on our knees.

J. T. M.

To commemorate the Reformation. In Amsterdam, Holland, a few weeks ago, was celebrated the 850th anniversary of the introduction of the Reformation into Holland. It was connected with the seventy-fifth anniversary of the Dutch Society for the Preservation of Protestant Interests, an association very similar to the "Evangelical League" prevalent in Germany.

The gospel came to Holland very soon after Luther's appearance in Germany; but after a time that country exchanged the pure doctrine of Luther for your reformed leaven, and the Lutheran religion was most severely persecuted, not only in the mother country, but also in the American colony of New Amsterdam, now New York, until the English ousted the Dutch and took possession of the colony. Only then were the Lutheran Dutch allowed to dare to build themselves a house of worship in New York. How bravely the Protestant Dutch resisted Catholic Spain is well known. For their faith they sacrificed wife and child, house and farm.

J. T. M.

State and Church. The Reformed Swiss theologian Rudolf Alexander Vinet advocated with all seriousness the complete separation of church and state. He once wrote: "The church has come into the world to prove that the spirit is stronger than the substance. If she cannot stand in her own strength, she has not the truth; if she is of God, she has her own life. Her security and her dignity are lost only in a system which gives room to constant doubts whether she lives by her own strength or only thanks to state support."

We do not subscribe to the first of these sentences, at least not as it reads. The church came into the world by the Holy Spirit to save lost and damned men by the preaching of the gospel. But the other sentences are true. The church has always been only

harmful when it went along on the leash of the state. Mixing of church and state is one of the wiles by which Satan seeks to rob the world of the Word of God, and, we may add, by which he has sadly robbed the Gospel from many people. For it was by the mingling of church and state that the Papacy arose, the fiercest enemy of the Gospel; and even today the Papacy is opposed to any separation of church and state. J. T. M.

Must Mussolini give way? Some time ago, Mussolini, the fascist leader of the Italian government, issued an order that all Catholic youth associations be dissolved. He got into a dispute with the Pope over this, which has still not been settled. But now, apparently for reasons of ecclesiastical politics on the part of the Italian government, the measure has been withdrawn. Particularly in the stock Catholic South Tyrol, the provisions for dissolution already issued have been designated as provisionally repealed; but they have not been withdrawn in writing. Thus, in a certain sense, the fascist government has retreated; but the threat remains, and it is easily possible to suddenly reinstate the decrees. This sham solution will hardly suffice to bring about satisfaction.

We can learn from the stock Catholic countries, such as Italy, Spain, Mexico, etc., what it means for a country when the pope arrogates to himself rights in it, even in earthly matters. Both in the church and in the state, the pope is a bad ruler who causes confusion and annoyance everywhere.

J. T. M.

Logism and Paganism. That the Lodge is fundamentally pagan and contrary to Christianity has been repeatedly emphasized and proven by our Synod. A striking proof of this was given last July by the Ancient Order of Druids in England. There, near Stonehenge, there is an old, strange cairn which, as the legend goes, is said to have been built by the ancient pagan priests, the Druids. There, in pre-Christian times, the poor blind pagans worshipped the sun and offered sacrifices in its honor. This old pagan cult has now been imitated again this year for the first time by the lodge brothers of the Druids. Early in the morning they gathered around the cairn, prayed a blasphemous prayer when the sun went out, lit seven candles according to ancient usage, poured into the silver cup the sacred "sacramental water," and then sprinkled it over the stones and the "brethren" present. Then they took some of the remaining water, poured a little into bowls and drank it, facing the sun. Finally, the chief priest offered a prayer to the sun, sang a Druid song, and dismissed the assembly with a blessing. The Lodge which performed this heathen worship was the so-called Bereschith Lodge of Druids, a special Lodge in the Grand Lodge.

From this it is clear what kind of religion the Lodge cherishes, namely, one that is ready to worship and adore any idol. The Lodge as such teaches that the true God is unknown, but that he is worshipped in the many gods that are worshipped in the world. The God of the Bible is not the true and only living God; whoever wishes to worship him may do so; but he may not demand an exclusive dominion for his God, but must, as a lodge brother, worship the unknown God. According to the doctrine of the lodges, therefore, there is no salvation through faith in Jesus Christ, but every man must be saved by his own works. Through the lodge, therefore, the devil deceives men and leads them into hell.

It is often claimed that such lodges as the L1Ü8, the 1)ruick8, etc. "have no religion", but are only secular

The members of these lodges were sociable and mutually supported each other. The religion of these lodges is very clearly shown by the incident just mentioned. These lodges also have a "religion," but it is the religion of the flesh and of the devil. May we Christians engage in this? May we deny Christ?
J. T. M.

"There lives a God to judge and avenge." Under this heading the "Christian Messenger" writes: "King Alexander of Serbia is said to be deranged. The best neurologists have treated him, but certain persecutory delusions occur especially at night. It can no longer be denied, the king is about to collapse under the burden of the inheritance which he has inherited from his fathers and which he has traditionally increased; for the murder of the heir to the Austrian throne already falls into the period of his reign and was the work of a special confidant of Alexander, the regicide Dragutin Dimitrijevic. Alexander himself almost fell victim to the murder steel that Dimitrijevic drew against him in 1917; he narrowly escaped the assassin's grasp. Dimitrijevic, who had been rewarded with position and influence by Kings Peter and Alexander for the murder of the former king and his wife, as well as for that of Franz Ferdinand, atoned for the attack against Alexander with his life. But there are now standing up against King Alexander those who had to lay down their lives that the House of Black George might rise to power and ignite the world war."

With the last sentence it is said that King Alexander cannot come to rest over the murder of the Austrian heir to the throne, for which he is guilty. In the lives of many a man guilty of the carnage of the last world war, we see other coincidences which testify to the fact that there is indeed a God who judges and avenges.
J. T. M.

Islam is no longer the state religion in Turkey. On November 1, 1922, the Great National Assembly of Angora in Asiatic Turkey had separated the Caliphate from the Sultanate, but at the same time abolished the Sultanate. In March 1924 an end was also put to the Caliphate; Turkey was thus a republic. But the Mohammedan religion still remained the state religion, as Article II of the Constitution also read: "The state religion in Turkey is Islam." Now, with great unanimity, the Turkish Parliament has adopted a new law stating, "Islam is no longer the state religion of Turkey," and, "The President of the Republic and the civil service will no longer be required to take the oath in the name of Allah as a sign of their loyalty to the Republic, but only on their honor."

It remains to be seen whether the separation of church and state will really be implemented in the Turkish Empire. Should it come about fully and completely, then the Christian mission would be greatly served, because it would then be able to carry out its profession all the better, unhindered by the state. J. T. M.

Ancient Finds in Palestine. As Director Alan Rowe of the University of Pennsylvania Archaeological Expedition reports from Palestine, interesting discoveries have recently been made not far from the city of Seifan. An irrigation system with cylindrical pipes has been uncovered, a grist mill, a silo made of bricks, complete rows of streets, a well-preserved kitchen with oven, etc. Buried, as may be inferred from the remains, was this ancient Canaanite city about the year 1446 B.C., when, according to the Scriptures, the children of Israel entered the Promised Land. Thus the findings confirm what the Bible says about the Promised Land. It was a rich, well-ordered and

artificially irrigated land. The inhabitants were exceedingly idolatrous and godless, but otherwise educated and cultivated. They cultivated agriculture and the fine arts. They were also in close contact with Egypt, and the Egyptian kings undertook great campaigns against the Canaanites, but were unable to subjugate the land at length. That the children of Israel took the land was by God's power and grace alone; it was one of the great miracles God performed to prove that he alone was God.
J. T. M.

No more religion in China's mission schools. The American Presbyterian Church has decided to close Hanchow Christian College in China. This step was prompted by the regulations of the new Nationalist government, which require mission schools to make attendance at religious services and Bible study optional for all students, instead of being a condition of admission to the school as heretofore. This college was founded eighty-one years ago. The closing of this famous school is a decided and loud protest against the new decree of the government, and all Christian missionary schools in China are anxiously looking forward to the consequences of this important step.

Thus reports the "Apologist". The Chinese people are at present fermenting not only against the Occidental peoples in general, but also against the religion they bring them. The plan of some Chinese popular leaders to banish from the mission schools all religion will probably never be carried out. The Presbyterians have rightly judged that mission schools without Bible and religion serve no purpose at all.

The present situation in China should also move us to pray all the more fervently, "Thy kingdom come!" J.T.M.

Supposedly meritorious self-martyring of the pagans. It is well known that the heathen often martyr themselves in order to gain the favor and grace of their idols. The British government in India, however, is at present, as the "Ev.Luth. Gemeindeblatt" reports, making serious attempts to put an end to the abominable self-mortifications, which are still practiced among the Tamuls in southern India, and are imposed by order of the chief priests on those who must undergo the probationary period prescribed before their entrance into the priestly caste. We read there: "It would be a blessing if the British Government succeeded in suppressing these almost inhuman tortures. The tamuls resist this. They maintain that what appears to the stranger to be a torture is in reality not one, since the novice [new entrant] feels almost no pain during the tortures imposed upon him. Now what do these torments consist of? The skin and tongue of the novice are pierced with hundreds of needles, some of which are only a few inches long, others several feet. A sort of wooden roof, made of wooden arches, adorned with feathers and leaves, is erected over the head of the novice. This roof is so held in position as to be supported by long spears, the points of which are driven all over the flesh of the novice."

This is followed by a longer description of the tortures that the young Indian priest has to endure, after which the report continues: "Why do these people undergo these cruel tortures? They want to reconcile their God, to put him in a merciful mood. They want to move his heart to mercy. Such are the gods of all the heathen. They are angry with them, and they themselves must reconcile themselves to them by works and by self-chosen torments. This is a terrible blindness. The gods of the heathen are nothing, and what the heathen do is nothing. It is all vain toil and

Plague. The British government may well use force to suppress this cruel torment. Then the people do it secretly or in some other way. From the blind sense and belief that they are striving in some way to reconcile their gods, they are not thereby freed. They remain in their futile nature. Only one thing can make them pure: the word of reconciliation through Jesus Christ. How we should strive for this word to come to them, that they may be set free and be happy with us in the true liberty that proceeds from the Son of God, here and once for all eternity!"

St. Paul writes: "The Gentiles, whatsoever they sacrifice, they sacrifice to devils," 1 Cor. 10, 20. The whole Gentile service of works is therefore the service of devils, which is not only vain and futile, but also provokes God to anger and provokes him to serious punishments. Yea, "teach all nations," 1 Matt. 28:19. J. T. M.

"That thou be not afraid of the terrors of the night."

"Thus it is written, Ps. 91:5, that the night is a time of fear and terror. Many of God's children know a song about this, especially Christians who are sick and under the cross. Luther writes: "Thus we read in Genesis 15:12 that after the sun had set, darkness and great terror overtook Abraham, and in chap. 32:24 that Jacob wrestled most fiercely with the angel until the dawn broke. So it is also said in the 17th Psalm: Thou provest my heart, and visitest it by night.' For as the night is the best time for prayer, as we read of Christ that he often prayed by night, so also for meditating and suffering all that God sends us. So also Christ began to tremble at the coming of night. Job 4:13, 14: "When I looked upon visions in the night, when sleep cometh upon men, fear and trembling came upon me, and all my bones were troubled. In the Scriptures we read many such things. For because by night man is free from business, and all is quiet, night makes man most fit for those divine effects, that is, for inward sufferings, as there are fears and terrors of death, by which the spirit of man is violently chastened, if he be wise and let it pass over him."

Just as Christ felt much horror, fear, terror, and many other temptations and arrows of the devil during many a night, so His own must also resemble Him in this respect, in that they are tormented many a sleepless hour of the night by the same afflictions. And to this are added many accusations of many and great sins, fear of death and of God's judgment. And the evil enemy also seeks his victims during the night, especially in the sick Christians.

When this happens to the Christian, he should know that these hours of the night are especially important hours of his life, which bring him the greatest profit. Then God casts him into the furnace, and purifies him; especially cleanses him from self-righteousness and all pride, wherewith he is yet so abundantly afflicted; God humbles him. "And when thou humblest me, thou makest me great," Ps. 18:36. O blessed hours!

But when the Christian lies in the horror of the night, let him comfort himself with the word which Christ spoke to comfort himself and his own in the sixteenth Psalm, "He is at my right hand; therefore shall I abide well." It is in these very glooms

sal hours of the night the guardian of Israel, who neither sleeps nor slumbers, is with his own to strengthen them. And in such terror of the night the Christian should also pray diligently. What hours of our life are more suitable for prayer than the hours of the night, when all is asleep, but we are lonely awake and in distress? And the prayer of the righteous is acceptable to the Lord.

(Evangelical Lutheran Church.)

Something new.

A famous Italian preacher once said in a lecture: "Now, my listeners, I have something new to tell you, which you do not seem to know yet. There was a great silence in the large church, and thousands of people looked at the preacher in anticipation of what new thing he was going to tell them. Then the preacher said, "The new thing I want to tell you is in Heb. 9:27: 'It is appointed unto men once to die, but after this the judgment?'" Some listeners smiled. "You smile," continued the preacher, "and mean to profess that this is nothing new to you? But when I observe men in their doings, I always get the impression: they do not know that they must die, and be carried over a little dead beyond the threshold of their front door; for, after all, they have only an interest in earthly, vain, perishable things; they do not know that the Saviour has said: What good would it do a man, if he gained the whole world, and yet suffered loss of soul?' .seek ye first the kingdom of God, and his blessedness? Matth. 16, 26; 6, 33. They always and primarily seek only earthly things, and this causes me to proclaim Hebr. 9, 27 as a new message that has not yet been heard. But if ye already know the message, heed it also, and consider that ye may very soon stand before your judge."

Daily Cleaning.

Daily washing of the body is a matter of course for every decent man; but it is strange how few - even so-called decent - men think that they should arrange daily washing of the soul. Oh, with all the burdens and experiences of the day, so much earthly dust remains on our soul, so much that pollutes its image. And is it not, after all, our noblest part? So let us never forget to cleanse it daily!

The Scripture says that Jesus Christ "hath made the purification of our sins by himself," Heb. 1:3, and exhorts, "Let us cleanse ourselves from all filthiness of the flesh and spirit, and continue in sanctification through the fear of God," 2 Cor. 7:1.

A remarkable observation.

A doctor shared a very remarkable observation in his will. He said: "Nothing has made a deeper impression on me after my youth in matters of faith than the act of dying. At the death of an unbeliever, desolation and despair are the predominant phenomena, which has been particularly striking to me in the case of some dying Jews. Unusually strong spirits also die well with cold surrender, but with a certain joyfulness only Christians."

A treasure trove.

Dr. Howard A Kelly is one of the most eminent wound physicians in the country. He has often borne testimony to his belief in the divinity of the Scriptures. The church bulletin, *Presbyterian*, cites the following statements of his: "Since

For a long time I have known that if I were to spend all my time from morning till evening in urgent official and earthly occupations, the spirit would surely die and perish. I have therefore made it a rule, which, in spite of many temptations to disregard it, I have nevertheless hitherto observed, that after supper I read or study nothing but my Bible, and on Sunday I never read any other book than the Bible. I do not mean to exclude proper aids to the understanding of Scripture, which always lead one back to Scripture, but I never spend the time merely on edification books. Since I have made and carried out this resolution, God, according to his grace, has shown me that this word of his is an inexhaustible storehouse, from which he dispenses rich treasures of delicious truths to his servants, as he pleases, and as he prepares his own to receive such goods. " F. D.

Sunday-school Work." We have just drawn attention to these dangers from the Synods we have had to attend this year, in mentioning the Catechism Jubilee. Here find them more fully described, and the mistaken views thoroughly refuted.

L. F.

Songs of the Church-Year. Hymns on the Gospel- and Epistle texts, and Other Songs. By *Anna Hoppe*. Augustana Book Concern, Rock Island, Ill. 334 pages 5(4X8), bound in leather with gilt title. Price, Kl. 60. to be obtained from Concordia Publishing House, St. Louis, Mo.

We first encountered the name of this gifted poet in the *Northwestern Lutheran*, our sister's English congregational journal.

synod of Wisconsin. We immediately recognized an unusual poetic talent, but knew nothing more about the author. Since then we have read quite a number of her beautiful spiritual poems and have noticed more and more a special talent for it in her. We now also know that she is a member of a sister congregation of the Wisconsin Synod in Milwaukee and that she puts all her talent into the service of the church. Thus there now appears a rich collection of Christian poems on the Gospels and Epistles of the Church year, and to these is added a number of other poems: morning hymns, evening hymns, etc., and the center of all the songs is JESUS. Dr. A. Hult, of the theological seminary of the Swedish Augustana Synod at Rock Island, Ill., a man who has judgment in such matters, has written the preface to this collection, which is also adorned with the image of the poet. We commend the collection to friends of Christian poetry. L. F.

New printed matter.

Greetings. By E. A. Wilh. Krauss. Northwestern Publishing House, Milwaukee, Wis. 173 pages 5x7", bound in cloth with gilt title. Price: tzl. 50. To be obtained from Concordia Publishing House, St. Louis, Mo.

These are in truth greetings, beautiful greetings, even if they evoke wistful memories. The memorial book contains one of the first sermons of our blessed D. E. A. W. Krauß, which he held as a student in December 1870. Then follow, from 73 pages, a number of letters which he addressed to various persons and which also have historical value. Then comes another sermon on Matth. 15, 21-28 and 38 pages of wishes and greetings in rhyme, written on very different occasions, which will also be read with interest. Finally, as a valedictory sermon, there follows the beautiful sermon which the Blessed One preached to the candidate class of our seminary in 1923, and which will be especially dear to the students and younger pastors of that time. As an appendix follows the funeral oration which his last pastor, D. C. C. Schmidt, who has now also gone home, held at Krauß' funeral. A beautiful, valuable book of remembrance. L. F.

Christian Day-Schools in Our Congregations. An essay delivered before the twenty-sixth convention of the California and Nevada District of the Missouri Synod at Long Beach, Cal., July 6-12, 1927. By *Rev. E. J. Rudnick*, Fresno, Cal. Concordia Publishing House, St. Louis, Mo. 51 pages 6x9. Price: 35 Cts.

This paper on parochial schools approaches the old matter in a new way and treats it as skillfully as it does instructively. The starting point is this, that the speaker states: Generally in our Synod the Christian parochial school is regarded as the best means of Christian education for children, and yet the majority of our congregations have no Christian parochial school! The writer then points out the reasons for this strange and actually contradictory fact, and shows the way by which the contradiction between the general conviction and the real facts may be overcome, and a deep, lively, and energetic interest in the parochial school may be aroused in the hearts of our Christians. L. F.

The Lutheran Principle of Indoctrination versus the Pedagogy of Modernism. By *P. E. Kretzmann*. 22 pp. 5x8" Concordia Publishing House, St. Louis, Mo. price 10 cts.

This is a series of articles from our *School Journal*, *Theological Monthly*, *Sunday-school Teachers' Quarterly* and *Lutheran Witness*, which deal with a very important question and which we therefore especially recommend to our pastors and teachers. They set forth the right Lutheran principles for the teaching of God's Word, which consists especially in indoctrination, as opposed to the often quite dangerous views of modern religious education. The individual articles are entitled: "Luther's Educational Ideals and Modern Vicious Tendencies; The Lutheran Principle of Indoctrination and the Naturalistic Educational Psychology; Modern Religious Pedagogy and the Lutheran Principle of Worship; The Social Theology and Modern Religious Education.

News about the community chronicle.

Ordinations and introductions.

The order for all ordinations and inductions shall be given by the district president concerned. The inductions of teachers in parochial schools shall also be done by the district presiding officer concerned. (By-laws to the Constitution of the Synod, at 12 G.) Seconded to India:

July 25: Kand. A. J. Bühner at St. Peter's Church, Clayton, S. Dak. assisted by PP. A. P. Feddersen, F. Freese, J. Hildebrandt, H. M. Roth and H. Lübke by P. T. Bühner.

On the 9th of Sun, n. Trin. (August 5): Kand. W. Lütke in the Zion Church at Wausau, Wis. assisted by LL. P. W. Röhrs and W. C. Daib by P. H. Daib.

Seconded to Oshawa, Ont:

July 31: Kand. A. C. Hahn at the church at Napoleon, O., assisted by LL. F. Lankenau, F. W. Müller, F. W. Horstmann, H. C. Knust and L. Zehner by L. F. Malinsky. Ordained:

On the 7th Sunday, n. Trin. (July 22): Kand. G. o. Schweikert at Immanuel Church, McIntosh, Minn. assisted by LL. C. N. Peterson and P. J. Seltz, by P. C. F. Knauf.

On the 8th Sunday, n. Trin. (July 29): Kand. F. R. a. t. h. at St. Paul's Church, Sioux City, Iowa, by Rev. G. A. Matthaides. - Kand. E. Reinke in the Lcdccmcr church at Chicago, Ill, by P. G. Schuessler. - Kand. E. H. Stahl ke in the Immanuel church at Hamburg, Minn, assisted by LL. H. Am End, K. Reuter, and W. H. Bouman, by P. H. J. Bouman.

On the 10th of Sun, n. Trin. (12 August): Kand. G. A. Batz at the Immanuel church at Pork, Nebr. assisted by Lk. H. E. Meyer, Wm. Nau, Wm. Butzke, F. Evers, H. W. Degner and Geo. Jilg by P. O. Batz. - Kand. O. Krause at Trinity Church, Pyrmont, Mo. by P. H. M. Schreiner. - Kand. T. h. e. o. C. M. ö. l. l. e. r. at Emmaus church at Indianapolis, Ind. assisted by LL. H. Scheperle, L. Wambgsanß, and K. Eisele, by P. W. C. Meinen. - Kand. A. W. Wille n. i. n. g. at St. Paul's Church, Unionville, Mich. assisted by LL. L. List, A. Hahn, P. Schroeder, H. Ferber and A. Zeile by P. F. J. Wilkening. - Kand. Wm. L. Zersen at St. Luke's Church, Jtasca, Ill, assisted by LL. A. Pfotenhauer, H. C. Fricke, G. Tisza, M. K. C. Vetter, J. H. Müller, E. A. Nauß, W. H. Lippmann, O. Weinrich and F. Gehrs by P. F. Zersen.

Ordained and inducted:

On the 8th Sunday, n. Trin. (July 29): Kand. Geo. Heinemeier at Trinity Parish, San Angelo, Tex. assisted by Bro. H. C. Tisza, by Bro. O. R. Harms.-

On the 9th Sunday, n. Trin. (August 5): Kand. E. H. Ahlemeyer in Cracc parish at Trenton, Nebr. and in St. John's parish at Palifade, Nebr. assisted by Bro. W. H. Wendling of Bro. A. F. Wegener. - Kand. C. Bliss in Trinity parish at Springfield, Ill, assisted by Prof. W. H. Behrens' of Prof. F. Wenger. - Kand. W. m. A. l. a. u. t. e. r. b. a. ch in St. Luke's parish at Ironwood, Mich. by Rev. Th. F. A. Nickel. - Kand. R. Marquardt in St. John's parish at Coronach, Sask. can. by P. H. C. Wolters. - Kand. H. L. Pfotenhauer in St. John's parish at Libby, Mont. by E. Jordan.

Prof. W. Arndt presided over the doctrinal proceedings. The subject of his lecture was: "Christ our united and eternal High Priest." The greater part of the morning sessions and one hour each of the afternoon sessions were devoted to the paper. It was a thorough work in pleasing form, engaging the most rapt attention of the congregation, and stimulating to lively but always edifying debate. And what heart-refreshing unanimity in the faith! No matter how zealously one might dispute about the form or manner of proof, or about the meaning of a word in the fundamental language, all were unanimous in the matter itself. Christ, the Son of God and Mary, our true, only, eternal High Priest-this was the unanimous and joyful confession of the whole assembly.

God be thanked for this glorious gift of unity in the Spirit! May the Synodal Conference be continually called to the task of cultivating this gift, of valuing and preserving it, and of bearing witness, in these times of false union, to the true union which, in the obedience of faith, confesses: "One Lord, one faith, one baptism".

The main work of the Synodal Conference, the negro mission, again took up most of the time available. The following details are highlighted from the very detailed report of Director Drewes:

Our Negro Mission works in the States of North Carolina, South Carolina, Georgia, Alabama, Louisiana, Arkansas, California, Illinois, Michigan, New York, Missouri, Ohio, and Pennsylvania. In the service of our mission are 1 mission director, 2 white superintendents and 1 assistant superintendent, 5 white and 4 colored professors, 2 colored matrons, 3 teachers (these professors, matrons, and teachers at our schools of instruction for negro preachers and teachers), 12 white pastors and 1 white assistant, 1 colored superintendent, 20 colored pastors, 1 white teacher, 18 colored teachers, 50 colored teachers at 65 churches and 78 preaching stations; 121 persons in all - an increase of 8 in the last two years.

The mission property consists of 2 colleges, 3 professors' residences, 18 chapels, 4 chapels also used for school purposes, 31 chapels and schools under one roof, 9 school houses, 11 parsonages, a teacher's residence, and three small houses for church servants. The total property has a value of \$430,000.

The jubilee book published by the Commission on the occasion of the golden jubilee of the Negro Mission has already been mentioned in the "Lutheran" and the other periodicals published in the circle of the Synodal Conference. The Synodal Conference decided to encourage all members of our synods to distribute the book to the best of their ability in our congregations. Our two missionary journals, the "Missionstaube" and the

appear at the present price, in spite of double the number of pages, and deserve a much wider circulation in the interest of our Negro mission. The "Mission Dove" has 12,500 readers, the *Lutheran Pioneer* only 5,400. Of gifts received during the last two years: from the mission stations ^47, 736. 90; from the Missouri Synod P305, 329. 51; from the Wisconsin Synod P34, 591. 73; from the Norwegian Synod ^2, 386. 91.

Our work among the children of Ham is truly a richly blessed work; it is growing visibly and needs our prayers as well as our gifts. Let this be kept in mind by all, and especially on the occasion of the coming mission feasts.

It was an extensive programme which the Synodal Conference had before it, and only by skilful use of time could it be completed within the time allotted.

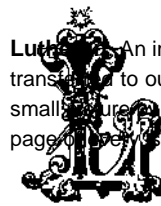
The excursion of the delegates to Fremont on Sunday afternoon, together with the church service at the orphanage there, was most blessed and interesting.

On Monday afternoon the meeting of the Synodical Conference came to a close. To the congregations and women's clubs of Omaha - for all the congregations there participated in the hospitality - the thanks of the conference were expressed for their gracious and abundant hospitality. The individual appropriations will be seen in the official report. They total P218,000 to be borrowed but raised in installments through the budget within ten years. It was a richly blessed meeting, full of hard work and heartfelt fellowship.

Geo. E. Schroeder.

To the ecclesiastical chronicle.

From our Synod.



Lutheran. An interesting, beautiful commemorative sign has recently been transferred to our Concordia Historical Collection as a gift. We show it in a small picture on the way. It is a large L, the same L that is found on the title page of every issue of the "Lutheraner",

made of fine gold, decorated with a cross, a sword and a trombone and other ornaments. On the back is the inscription "Dr. C. F. W. Walther, 1885". This ornament, it seems, was intended to be worn on a chain, and was evidently given to our Blessed D. Walther in memory of his having been the founder and long-time editor of the "Lutheran." We have not been able to ascertain any further details. The jewel passed after Walther's death into the possession of his daughter, the wife of Praeses J. H. Niemann, long since deceased, then into the possession of Walther's granddaughter, Mrs. H. Evers of Cleveland, O., also long since deceased, who gave it to P. H. M. Zorn, who has now transferred it to our historical collection. L. F.

Our church work in South America. Our mission in Argentina will receive a welcome addition of workers. They are Pastors Batz and Schröder and teacher Groth. They were deputized on the 12th Sunday after Trinity, August 12, at a solemn evening service in the First St. Paul's Church, Chicago, by the Missionary Commission, joined by Mr. Horst, a member of the Board of Directors of our Synod, at their request. Prof. Ed. Koehler, of the Teachers' Seminary at River Forest, preached a sermon on Gen. 12:1-4, which will serve to encourage the young witnesses of JEsu in their work. Mrs. Rohrman embellished the celebration by singing twice. The following day a meeting was held with the missionaries, at which many a thing was discussed. From Chicago they traveled to New York to embark. May God guide these his servants with his protection to their destination, and crown their labors with rich blessings!

Bf.

A Letter from Brazil. A year ago, prompted by an article published in the "Lutheraner" by Prof. Jahn of Porto Alegre, a missionary friend from California sent the undersigned a sum of money for the purchase of picture rolls for our mission schools in Brazil. In the last few months we have received letters of thanks from the churches who received the money. The undersigned would like to publish one of them, as it shows quite clearly what a great blessing and how much the missionary friend from California has received.

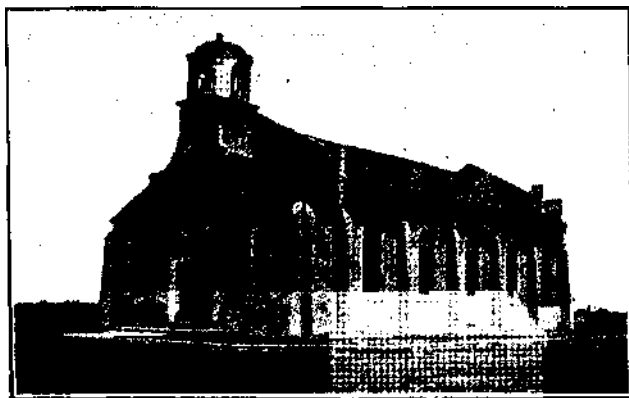
joy can be brought with relatively little sacrifice. The letter of thanks in question reads:

"I, the undersigned, members of the Brazilian mission congregation at Butia, Brazil, would like to express their heartfelt thanks to the generous missionary friend for the wonderful biblical pictures which they have received from her. It will bring joy to the giver when we can tell her that the Brazilian children gather around the pictures in their Sunday school lessons with joyful expressions on their faces and listen to the Bible lesson with deep devotion and reverence. These pictures will never fade from their memory. After all, these children never dreamed of this. Only in eternity will the dear giver see the blessing of her gift. May the good God give her his richest blessing I May the picture of the Brazilian children, gathered in a little forest around the biblical pictures, remain vividly in the memory of the dear giver I May God bless her gift! A greeting from Brazil, a greeting from fellow believers." (Then follows the signature of the pastor, and one German and nine Brazilian names of members of the congregation.) -

Our Negro Lutheran congregation in Winston-Salem, N. C., has requested the undersigned to pay public thanks to Fr. Kollermann's congregation in Vero Beach, Fla. for the gift of an organ. Karl F. Eißfeldt.

Church Dedication in Bishop, Tex. On June 17, the congregation at Bishop, Tex. were privileged to dedicate their new house of worship to the service of the Triune God. A large crowd of fellow believers and friends from the surrounding area had turned out so that every seat was taken. The local pastor performed the consecration. In the morning service Father R. Osthoff preached in German, and in the afternoon service A. F. Michal! Michal! preached the English sermon.

The new church is 66 feet long and 46 feet wide and seats about 250 people. It is built in the Spanish style (Mission Style), which is very appropriate for this area located near Mexico. The building is constructed of reinforced concrete unb hollow tile and covered with stucco. The



The new Spanish-style church at Bishop, Tex.
(P. A. J. Niemann.)

Roof is covered with red Spanish tiles. The walls are plastered and the ceiling is covered with celotex. The altar, pulpit, baptismal font, and pews are of light-colored oak. The building is lighted by electric light, and with all its furnishings cost about P12,000. Most of the work, as well as the construction management, was done by members of the congregation.

May the text of one of the festival preachers, "I am not ashamed of the gospel of Christ," be the constant motto of the congregation and promote its eternal salvation! A. J. Niemann.

From the all Trinitarian congregation of Detroit, Mich. Since the year 1850, the Trinity congregation of Detroit has participated in the establishment and spread of scriptural and confessional Lutheranism in their great city and through their synodal membership elsewhere. June 10 was for this mother congregation of our churches in Detroit, where over the years the God-resting pastors G. Schaller, H. Fick, A. Wüstemann, J. A. Hügli, and H. C. F. Otte have ministered in blessing.



The parish house of the Trinity church at Detroit, Mich. (P. G. T. Otte.)

a significant day. For on that first Sunday after Trinity, she was able to consecrate her new parish hall to the service of the church. The new building is built next to the old church on Gratiot Avenue, not far from the center of the city. On the first floor are the pastor's anteroom and study. The Sunday School holds its meetings in a bright room also on the first floor. Another room behind the Sunday School room serves other organizations of the congregation as well as other church connections of our local Lutheranism. A large hall is located upstairs from the second to the third floor. Smaller rooms for committee meetings are set up next to this hall. On the ground floor is a large room for social purposes.

The former school building behind the church served not only the various clubs of the congregation, but also larger connections of the Lutheran Church in Detroit, in the Michigan District, and in the Synod. A few years ago this building was sold, and the parochial school, which could scarcely be continued in this part of the city, but is still valued, was united with that of the neighboring St. Peter's parish. Thus the parish lost a suitable place for parish and Vercin meetings and social gatherings. Now, however, with the use of the new and better situated parish hall, new interest is manifesting itself, so that the new building will certainly serve and prove its worth in the maintenance of the central congregation of Detroit, and in the furtherance of the kingdom things of our God.

G. T. Otte.

Domestic.

Lutheran colleges. The new school year, which has now begun again in our parochial schools and in our teaching institutions, reminds us again of a gap that still exists in our school system. These are Lutheran colleges for our confirmed youth. We have such colleges in Fort Wayne, in Chicago, in Milwaukee and elsewhere. Also, a number of our congregations in larger cities have added the ninth grade to their parochial schools, that is, the first year of college, according to the institution generally found in our country. This is certainly a step in the right direction, which, however,

should be done even more frequently, especially in places where there are several communities with parochial schools. Everyone knows how the number of children attending urban and rural colleges increases from year to year, and everyone also knows that attending such colleges is accompanied by many dangers. The establishment of Lutheran colleges is also of great importance for the further development and expansion of the Lutheran university in Valparaiso, Ind., for many a student who wishes to continue his studies at a university would be more easily attracted to a Lutheran university than if he had first passed through a state college and was then pointed to the state universities by his teachers.

That such a Lutheran college or academy is possible for a larger single congregation is demonstrated by what we recently learned about Winnebago Lutheran Academy in Fond du Lac, Wis., heard within the congregation of Praeses G. E. Bergemann of the Wisconsin Synod, concerning the origin and conduct of the same, the following is communicated to us at our request:

"For years, the idea of a university has been strongly in the foreground. It could not come to fruition for lack of space. This lack was remedied in 1925 by the construction of our new school. But now we were confronted with the question: Where would we get the necessary funds? The parish had made large appropriations. In 1924 we had purchased a second parsonage and, in order to be able to build as we did, we purchased two lots adjoining our property. The total purchase price was P20,000, and in 1925 the school building cost P110,000; in addition there was P10,000 for internal furnishings. Lumina Summarum: P140,000. What a wonder that the university idea had to take a back seat! But God brought it to the fore again. Thus: The 1925 graduating class (eighth degree) fervently petitioned the church for the ninth degree. As a result, a member of the congregation volunteered to furnish the classroom and equip it with the necessary teaching materials. The result was: the congregation decided to hire a teacher and take over the ninth grade. We had the beginning of our college!" Since then the work has proceeded, and on the 4th of September the fourth school year commenced, and those who have now graduated from the three lower classes will be able to finish their college studies this year. Last year there were 58 pupils in the three classes. This year there will be about 80 pupils. Four teachers are on the job. The principal of the school is permanently appointed. Two of the other teachers are preaching candidates who will serve two years, and the fourth teacher has finished his studies at the College at Watertown and will serve on a one-year term. Sooner or later, no doubt, the other teachers will be called permanently. The cost of running this college this year will amount to about P6,000. Other municipalities will now contribute to defraying these costs. The main point is that this is an example of how a single larger congregation, when animated by the right interest in the cause and the right willingness to sacrifice, can accomplish something great. How much more easily this should be possible if several or even a number of Genwinden were to make common cause in larger centres! We have also looked at the timetable of this academy, which throughout offers the usual university subjects, also in linguistic respect, and in addition regular religious instruction, and indeed, as is of special importance especially with university students, not by female, but throughout by male teachers. Also for this

ensured that this college performs so much that its students can one day enter a university somewhere. And the tuition is not more than H30 a year. L. F.

Luther's Golden Abc of Christian School Instruction. Now that children all over the country have begun to attend school again, it is also time for us to be reminded again of what the great reformer wrote about the education of children in Christian schools. Luther was not only the great church reformer, but also a great schoolman, an important, progressive, practical, Christian schoolman. Nowadays there are many names that are famous all over the world in the field of school science: the degenerate Rousseau, the cranky Basedow, the not so sober Pestalozzi, the practical Froebel, the witty Comenius, the sensible Locke, the sensible Jacotot, the pioneering Herbert Spencer, and as they are all called. Good or bad, against Luther they are all but stooges and small-shooters, all of whom, precisely because they did not stand on the rock of God's Word, mostly built on the sand. Luther also let God's Word tell him how to teach children, what the goal of child education should be, and why the education of our children in discipline and admonition to the Lord must be one of the most sacred duties we have on earth.

J.T.M.

A golden abc for parents. Luther wrote about the duty of parents toward their children: "Therefore, for God's sake, parents should send their children to school and prepare them for God the Lord, so that God may use them for the benefit of others. (X, 1681.) "But where the Holy Scriptures do not rule, I certainly advise no one to put away his child. Everything must perish which does not drive God's Word without ceasing." (X, 341.) "But let husbands and wives know this, that they are not able to do God, Christianity, all the world, themselves, and their children any better work or good than to bring up their children well. There is nothing in pilgrimages to Rome, to Jerusalem, to St. James; there is nothing in hewing churches, in establishing masses, or whatever other works may be called, in opposition to this single work, that married couples bring up their children. For this is their most proper road to heaven, and they may not attain heaven sooner or better than by this work. It is also their own work, and if they do not do it, it is as false a thing as if fire did not burn and water did not wet. So again, hell is not easier deserved than in his own children; neither may they do any hurtful work, for if they neglect their children, they make them curse, swear, learn shameful words and songs, and live according to their will. And some of them provoke them with superfluous adornment and promotion to the world, so that they may please the world, rise high, and become rich, always caring more for the body than for the soul. Nor is there any greater harm to Christendom than to neglect the children. For if we are to help Christendom again, we must indeed begin with the children, as was done before." (X, 643.) "Therefore it is highly necessary for every married man to regard his child's soul more, more deeply, more diligently than the flesh that has come from him, and to esteem his child no differently than a precious, eternal treasure, which God has commanded him to keep, lest the devil, the world, and the flesh steal and kill him. For it will be required of him at death and on the last day with a very sharp reckoning. For where thinkest thou that the terrible weeping and wailing of them shall come, which shall cry (Luk 23:29)? Blessed are the wombs that have not borne children, and the breasts that have not suckled?"

No doubt because of this, that they have not brought their children back to God, from whom they received them to keep." (X, 644.) J.T.M.

A golden abc for Christian preachers. Luther reminds preachers of their duty to admonish parents in the following words: "Preachers should also admonish people to send their children to school, so that people may be raised to teach skillfully in the church and to govern otherwise. For some think that it is enough for a preacher to be able to read German. But this is a harmful delusion. For he that is to teach others must have great practice and special skill, which must be learned long and from youth. For St. Paul says in 1 Tim. 3:2, that bishops ought to be able to instruct and teach others. By this he indicates that they should have more skill than the laity. So also he commends Timothy, 1 Tim. 4, 5, that he had 'learned from his youth, brought up in the words of faith and good doctrine.' For it is not a small art, nor is it possible for unlearned men, to teach and instruct others clearly and correctly. And such skillful men are needed, not only to the church, but also to the temporal government, which God also wills to have." (X, 1681.) "In particular, let the authorities and parents there also be driven to govern well and to bring children to school, showing how they ought to do so; and where they do not do so, what an accursed sin they do; for they thereby overthrow and destroy both God's kingdom and the world's kingdom, as the worst enemies of both God and man. And let it be known what horrible harm they do, when they do not help children to go to pastors, preachers, scribes, etc., that God will punish them terribly for it; for it is necessary to preach here; parents and authorities are sinning in this now, so that it cannot be said. The devil also hath a cruel thing in mind." (X, 3.) J.T.M.

A golden abc for teachers. Luther wrote: "The best and most useful teachers, however, are those who can teach the catechism well, that is, the Lord's Prayer, the Ten Commandments, and the faith correctly; these are strange birds. For there is neither great glory nor appearance in such, but yet great profit, and is also the most necessary sermon, because therein is briefly comprehended the whole Scripture, and there is no gospel in which such things could not be taught, if only one would do it, and take upon himself to teach the common poor man. One must always preach such a short thing to the rabble, as the Lord's Prayer, the Ten Commandments, and faith, and afterwards urge and urge it in all the Gospels and sermons; they nevertheless (unfortunately) learn little enough of it; and as St. Paul speaks (2Tim. 4, 4), they turn from truth to fairy tales." (XIV, 1771.) "This I say lately: to an industrious, pious schoolmaster or magister, or whoever it is, who faithfully draws and teaches boys, one can never reward him enough and pay him with no money, as also the heathen Aristotle says. It is still so shamefully despised among us, as if it were nothing at all, and yet we want to be Christians. And I, if I could or had to give up preaching and other things, would rather have no office than to be a schoolmaster or teacher of boys. For I know that this work, next to preaching, is the most useful, the greatest, and the best, and I do not yet know which of the two is the best. For it is hard to subdue old dogs, and to make old husks godly, on which the preaching ministry still labors, and must labor much in vain; but the young little trees can be better bent and pulled, though some are broken over it. Rather, let it be one of the highest virtues on earth to faithfully raise the children of strangers, which very few and almost no one can do.

does to his own." (X, 454.) "I would that no man were made a preacher, if he had been a schoolmaster before. Now the young journeymen all want to become preachers and flee the work of the schools. But if a man has kept school about ten years, he may leave it with a clear conscience, for the work is too great, and they keep it small. But there is as much in a town that depends on a schoolmaster as on a parish priest. Mayors, princes, and nobles we can disavise. Schools cannot be de-ratified, for they must govern the world." (XXII, 669.)

J.T.M.

How Christians talk. The gift of speech is one of the most glorious earthly blessings that God has bestowed upon man by sheer grace. But it is at the same time a powerful proof against the present godless doctrine of evolution; for this gulf remains - an animal can neither reason nor speak rationally as man. Unfortunately, after the Fall, sinful man also puts this gift into the service of the unclean spirit, and what one has to hear nowadays in the streets and in the homes even from the mouths of children is often downright appalling; it often sounds like an echo from hell. The filthy jokes, the vile blasphemies, and the heaven-sent curses all prove how low man has sunk through the Fall. Christian parents, preachers, and teachers must therefore warn continually against the abuse of the tongue. A Christian differs from an unbelieving worldly also in the right use of the gift of speech. He does not speak as the ungodly do. He is not an insufferable, insipid talker, who talks only to talk. He is not a vain, tactless boaster, always talking about himself. He is not a cutter of honor who speaks evil of his neighbor. Nor does he speak in ridiculous exaggerations; for truth is plain, and good is simple. A Christian speaks as a Christian for the glory of God, for the glorification of the gospel, and for the service of his fellow-man. Our Saviour commanded us, "Let your speech be, Yea, yea; Nay, nay; whatsoever is above, that is of evil," Matt. 5:37. So also Paul writes, "Let your speech always be sweet, and seasoned with salt," Col. 4:6. If a Christian prays, "Forgive us our trespasses," he also has every cause to think of his sins of the tongue. Yes, O Lord, forgive us this trespass also! J. T. M.

How the sects treat their confessions. Against the enemies of truth, the Christian church has ever and always established confessions in which she expresses her position on truth and against false doctrine. The oldest, simplest, and most important confession of faith is the Apostolic Symbolum or Christian Creed, usually called the Three Articles of the Christian Faith. To these must be added the Nicene and Athanasian Creeds. When Luther had begun his great church reformation, new confessions became necessary, of which the Augsburg Confession is the best known. We hold these confessions in high esteem, thank God for them, and commit all ministers of the Word to them, so that no pastor may preach with us, and no teacher may teach, unless he promises to teach in harmony with the Word of God and the confessions of our dear Lutheran Church. In our seminaries our students are well instructed in these confessions, and as far as possible our congregations are also made acquainted with them.

The sects stand differently by their confessions. These confessions are, of course, full of errors; a Lutheran could not accept them. But one would expect a sectarian preacher to be guided by the confessions of his church and to teach according to them. But this is by no means the case. What a position many of these dishonest, disingenuous

and preachers indifferent to God's Word, is evident from what follows.

Thus the "Ev.-Luth. Kirchenblatt" reports: "What the Augsburg Confession is with us, the Thirty-Nine Articles mean in the Episcopal Church. They are their confessional document. Nun judges about this their confession in the *Witness*, a

Leaf of this Church, a pastor of the Episcopal Church: 'The American clergy need not commit themselves to them [the Thirty-nine Articles]. It studies them as a part of the curriculum in church history and in the Christian doctrine of the faith, just as one studies the preceding Forty-two Articles of the time of Edward VI of England, or the Ten Articles of the reign of Henry VIII of England. The Thirty-Nine Articles are not a living question; they are a burial ground. No one cares much whether they go or stay, since after all they have binding effect on no one-one can take them or leave them; and since they are long-winded, ambiguous theological attempts to understand the Puritan as well as the Baptist, the Calvinist as well as the Anabaptist, within the English Church of the sixteenth century, the ordinary American churchman may be credited with yawning over the whole controversy. If the laity want to carry this preponderance of baggage, no one is growing gray hairs over it. We live in the twentieth century, where living questions pulsate.'"

If the pastors of the Episcopal Church stand thus, it is no wonder that this church body has become a swamp of gross heresies. Unfortunately, other preachers of sects stand in the same way, and hence it is that the longer our American people live, the more they fall into spiritual degradation and unbelief. Not the confessions, but such churches are a "burying ground." Buried there is God's Word - faith, love, hope, blessedness. A horrible "burial ground"! "And they shall go forth, and see the dead bodies of the men that have mishandled me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abomination to all flesh," Isa. 66:24. J. T. M.

Where do the preachers come from? Recently, as reported in the Lutheran Herald, an American church journal in New York sent out a questionnaire to well over a hundred outstanding preachers in our country asking why they had chosen the preaching ministry as their life's calling. To this inquiry 106 replies were received. Two-fifths of the respondents reported that they were pastors' sons; ninety-two attributed their choice of profession to the fact that their fathers were zealous church members or preachers whose zeal and love had led them to choose that profession. Only one had chosen the preaching ministry without being influenced to do so by his parents. The following were also pointed out as decisive reasons for choosing the preaching profession: the influence of the Christian home and the habit of regular church attendance acquired early on.

Probably in no church is there such a rush to the preaching ministry as in ours. Even our seminary here in St. Louis is again becoming too small. By God's grace, we owe this rush to our parsonages, our Christian homes, but also not least to our Christian parochial schools. Let us not forget that. J. T. M.

More money spent on candy than books. According to statistics compiled by the American Booksellers' Association, the average American eats six and a half pounds of candy for every book he reads. This calculation is arrived at by allowing the public sale of books

and Candy with each other. In the United States twice as much money is spent on candy as on books. It is further regretfully conceded by the Booksellers' Association that in Germany, with half the population, twice as many new books are published in a year as in the United States. In the first half of this year 4,565 titles appeared in the book market here, more than twice as many there.

Perhaps it is a blessing for our country that more books are not read; for the ordinary book that appears on the book market nowadays is not likely to promote piety in young and old. Of books injurious to the soul, alas, too many appear. Here, too, it is said, "Let the buyer beware!" It is becoming more and more necessary for Christian parents to be careful what their children buy and read.

J. T. M.

Abroad.

Scripture Mission of the Free Church. From the last report of the Free Church on its book business and its Scripture Mission, we see how it is also doing more and more in this area from year to year. The income from books sold, magazines, etc., was four thousand marks higher in the last accounting year than in the previous year. The "Freikirche", the journal of our brethren, is self-supporting; but its well-edited theological journal "Gesetz und Zeugnis" (Law and Testimony) does not yet cover its production costs because of the small number of readers. We take this opportunity to once again recommend both publications to our readers.

It is especially gratifying to note what important missionary work the Free Church is doing through its missionary work with the Scriptures. Through its book messengers (Kolporteur) and agents, no less than 11,176 books and writings worth almost 8,000 Marks were distributed among the people in the past financial year. Thus healthy Lutheran literature reaches even those homes and circles which are otherwise closed to the Free Church.

L. F.

From Alsace. The small free church in Alsace, which is united with us in faith and has had three pastors: M. Strasen, Fr. Müller and F. Krämer, has now received a fourth preacher, the candidate W. Bente, who was trained at the theological college in Berlin-Zehlendorf, and who recently took up his office in the congregations of Lembach and Wörth an der Sauer. Thus all the congregations of this small Free Church are again supplied.

L. F.

A Remembrance of Th. Lamprecht. A constant reminder of the above-mentioned, now blessed benefactor of our German Free Church is also the parsonage at the Sperlingshof orphanage near Pforzheim in Baden, which the father of the house, who is also pastor of the Lutheran congregation in the Sperlingshof, occupies with his family.



The orphans in the orphanage Sperlingshof.
In the middle the orphan father P. Fr. Lange.

lives. The construction of this house proved to be a compelling necessity. But the necessary funds were lacking. When Lamprecht heard of this, he was immediately ready to help. He himself donated a considerable sum, and in Christian love and self-denial he sought to interest friends in America in this cause, and his efforts were successful: they all gave to the building of the Sperlingshof parsonage. And he did even more: he tried to persuade all these friends to join the Children's Friendship Society of the Free Church for a few years and thus help in the work of the Lord in the orphanage. Thus, when Lamprecht's help raised more than half of the building sum, we were able to begin with the construction and soon complete it. How many letters the Blessed One wrote to me personally during that time! It was always the fine and distinguished Christian who spoke from all the lines, who sought not his own, but God's glory and the building of the Kingdom of God. Now he is at home with the Lord, and is also reaping what he so richly sowed in the sparrow's yard. Admittedly, we feel his absence here on earth very much, since he was so



The parsonage at the orphanage Sperlingshof in Baden. (Fr. Lange.)

...has given many a gift to our orphan asylum. But God's arm is not yet shortened. He will let us find Christians whom he has blessed in the earthly realm and who will be moved to help us in our missionary work with poor and abandoned children in the Sperlingshof.

Fr. Lange.

A new branch of education. By government decree, a new branch of education will be introduced in the public schools of Hungary from now on, namely nothing less than instruction in the making of films. The children will receive instruction in writing film plays and in acting, and the theatre owners must make their houses available to the schools free of charge.

This case proves once again that without God's Word, man does not know what the education of children is all about. In Hungary, at any rate, the ideas of movies are no better than here, and here they have already reached the deepest depths. Are children to be thrown into the arms of fornication? The world is making it easier and easier for us Christians to see how much we need Christian schools,

J. T. M.

"Watch what you hear!"

Mark. 4, 24.

This is what the Lord Jesus said to his disciples when he had explained the parable of the fourfold field to them and added that what he preached should not remain hidden but be revealed to all the world. For this to happen, the disciples had to know what they were hearing, namely, that all this was the truth, which they were not allowed to doubt, but to which they had to submit. Only in this way could they fulfil their mission to spread divine truth throughout the world.

We should also watch what we hear. But because many false prophets have gone out into the world, we must not believe every spirit, but must test the spirits to see if they are from God, 1 John 4:1. That is the great pity in these last days, that many go to church and do not pay attention to what they hear. If what the preacher says is only presented with eloquence and enthusiasm, it is taken for truth without hesitation. Therefore the admonition applies especially to us: "Watch what you hear!" If we recognize what is preached to us by the touchstone of the Holy Scriptures as God's Word, we should also believe it without fail and render obedience to it. The Psalmist says, "I am afraid of thee, and my skin shivers; I am astonished at thy statutes," Ps. 119:120. This holy awe of God's Word has become rare even among the Christians of our day; we treat it far too lightly; that is why it makes so little impression.

Let us therefore observe also the other exhortation, by which in Luke (chap. 8:18) is supplemented and explained what was there said in Mark, "Take heed how ye hear!" Yea, "let every man be quick to hear," namely, God's word, Jam. 1:19. And let him that is troubled there with sloth and unwillingness pray:

O Lord, open the door of my heart, Draw my heart to thee by thy word; Let me keep thy word pure, Let me be thy child and heir.

(Evangelical Lutheran Church.)

"Don't cry!"

Luk. 7, 13.

In the loveliest place, whose splendid location delights the eyes of man, there can be much heartache. The valley of Nain or Schöntal can be a valley of tears. But this comforts the sorrowful hearts, when their eyes are in tears, and they see nothing of the beauty of nature, that JESUS Christ also sees their misery, and that he, who is a helper in all distress and anguish of soul, is their Saviour and Redeemer. And though the widow, in her double woe, with her eyes fluttered round, cannot see the heavenly Comforter, the Prince of Life, but only death and the grave, he sees her, and knows the deep sorrow of her soul.

"Behold, the eye of the LORD is upon them that fear him, that hope in his mercy." "The eyes of the LORD look upon the righteous, and his ears upon their cry: but the face of the LORD is over them that do evil." Ps. 33:18; 34:16, 17.

When sorrow is heavy upon thee, despair not. Thy Saviour stands, and comes to thee to help thee. Ask him but this:

Come, O my Saviour JEsu Christ, My heart's door is open to thee; Oh enter with thy grace!

have a total of 151 students. All the pupils who are here have been sent here by their parents to enter the service of the Church one day, God willing. May the good Lord grant that they all reach the goal set!"

Bronxville, N. A. New pupils 53, one of whom comes from another institution of our Synod. Total number: 154. Of the 53 new students, 46 are preparing for the preaching ministry and of the total number 142. Principal G. A. Nomoser also announces that the new gymnasium of the institution, the Schoenfeld Memorial Gymnasium, will be dedicated in a few weeks. It has been built through the efforts of the Lutheran Education Society in and around New York at a cost of P140,000.

Edmonton, Canada. Director Schwermann writes: "I will have to wait until later to give a full report on our institution. As our people here in the West are at present in the process of reaping their great harvest, only 38 pupils were present at the opening of our school year on September 5, about half. We are expecting about 75 and about 25 new ones."

Austin, Tex. New students: 18; total: 49. Of the new students, 13 have the preaching ministry in view, and 4 the teaching profession. Of the total, 37 are preparing for the preaching ministry, 10 for the teaching profession; one has chosen the college course, and one is still undecided. The institution now embraces three clades. Four of last year's pupils have entered the teachers' seminary at Seward this year. Director H. Studtmann still remarks: "The building is filled; 7 pupils have to sleep on so-called cots. Our newly elected Prof. G. Viehweg is already in full activity. Our two assistant teachers, students from St. Louis, are also taking up the work efficiently and skilfully. The enrollment this year is not as large as it has been in the other two years, but is certainly satisfactory, considering that all the students are from the State of Texas and the neighboring states have not yet supplied our institution. I cannot help feeling that our Texas institution has an auspicious future, and every indication is that this, too, will be a school year richly blessed by God." L. F.

Valparaiso Lutheran University.

It is to the worthy Board of Directors of our Synod that the Lutheran University Association owes the privilege of once again bringing the cause of the Lutheran University begun in Valparaiso to the attention and heart of the members of our Synod.

What is it about this enterprise? Of course, the intention cannot be to train all our young people to be university-trained professionals. The university can only serve our young people within the limits of their talents by their Creator. Nor can the ecclesiastical interest in a Lutheran university be the same as that which we have in our seminaries for preachers and teachers with their preparatory institutions.

The university in its present form is exclusively a school for lay people and lay professions. But even in its special purpose it is an important phenomenon in our ecclesiastical life. It aims at the higher education of our young people to become lawyers, physicians, engineers, musicians, and school teachers in the public schools and colleges of the country under the protecting influence of the Lutheran

Church and in harmony with the faith of the old faithful Lutheran Church. It further seeks to advocate the good cause of the Christian religion against the unproven claims of a falsely famous science. It holds that while the revelations of God in Holy Scripture and in the realm of nature and world history are in different fields and serve different purposes from the Creator and Governor of the world, they contain no real contradictions for anyone who recognizes that man deals with the same God in two clearly delineated realms, the kingdom of power and the kingdom of grace. The Lutheran university, then, seeks on the one hand to enrich the natural life of its students with the treasures of knowledge and artifice of this earth, and on the other hand to cherish the inward spiritual life of them as an estate of grace from the Holy Spirit. Christ, who bears the created world in his almighty hand, and who redeemed the lost and damned world from the curse and dominion of sin by his vicarious life and death, is the invisible regent of this university. This is how the Lutheran laity who began this enterprise three years ago conceived of it, and according to this view the enterprise has been conducted thus far.

These are things in which our dear Christians take a lively interest. Concern for our gifted children and for the position of our Church in the world, and for her ever-strong influence in all fields of human activity, made many of them think, speak and write of such an enterprise when it was still far off and seemed almost impossible to carry out. Now that it has become a reality, thousands of our brothers and sisters are praying for the success and further development of the enterprise. Quietly the foundation has been laid in Valparaiso for a work from which a great blessing will one day go forth into our Christian homes and churches. The purpose of these lines is to present Valparaiso University to the worthy readers of "Lutheran" as an object of their intercession, and to encourage them to speak the word of the enterprise in their circles, to recruit students for the various departments of the University, and, as far as they can do so without detriment to their other duties, to support the University also with their earthly goods. Right now the leaders of the enterprise are faced with the task of securing for the University of Valparaiso equal rights with other universities in our country. This required a complete reorganization in all courses and faculties. But in addition, according to the existing rules and regulations for accredited higher schools, there must also be a reserve fund (endowment fund) of variable size, depending on the number of students attending the university. This fund we now seek to raise. If we succeed in doing so, we intend to apply to the society in question before the end of the year for equal rights for Valparaiso University. As soon as this is done, the diplomas, certificates and academic honorary degrees awarded by the university will be recognized as fully valid throughout the world, which unfortunately has not been the case up to now.

The workers in this work have been able to experience God's caring mercy in many different, often strange ways, and look to the future with confidence. They are grateful to the dear Christians and especially to the leaders of the Lord's work in our Synod for the participation and support they have given to this young enterprise.

W. H. T. Dau,
President of Valparaiso Lutheran University.

To the ecclesiastical chronicle.

From our Synod.

Extended schools in our synod. In the last issue of the "Lutheraner" we shared some information about Lutheran colleges in our districts and again expressed the idea that it would be most natural and simplest to add the 9th and 10th grade to one of our parochial schools, especially in larger centers. We have now inquired with our school secretary, A. C. Stelhorn, as to how many community schools in our district have already established a ninth grade, and we are providing a compilation of this information. From this compilation it can be seen that not only large schools with many children, behind which stands a large congregation, have established the ninth grade, but also smaller schools, in part those in which the pastor himself is the schoolmaster. In all there are thirteen schools which have nine grades: five in Oklahoma, namely, Broken Arrow (P. G. O. Hoyer), Covington (P. H. F. Meyer), Fairland (P. A. Lobitz), Hooker (P. M. Studtmann), Selman (P. G. R. Düffel). Two such nine-grade schools are found in the Northern Illinois District: at Chicago (P. F. C. Streufert) and at Aurora, Ill (P. A. Loth), and one in the Alberta and British Columbia District: at Stony Plain, Alta. (P. E. Eberhardt), one in the Middle District: at Akron, O. (P. C. W. Spiegel and E. F. Noack); one in the Kansas District: at Atchison, Kans. (P. F. W. C. Jesse); one in the Northern Nebraska District: at Schuyler, Nebr. (P. A. Bergt); one in the Southern Nebraska District: at Lincoln, Nebr. (formerly P. H. J. Eggold, now P. H. G. Hartner); and one in the Minnesota District: at Lincoln, Minn. (P. E. Scharlemann). And just now we read in their parish bulletin that there is also a parish in the Western District, namely, Fort Smith, Ark. (P. K. Kretzschmar), has opened its sixty-second school year, not only as a parochial school with kindergarten, but also as a P. We would like to see the time when this list is considerably enlarged, and especially when more regular Lutheran colleges are established, as at Fort Wayne, Ind. L. F.

Consecration of the school in Woodburn, Ind. "So also it is not the will of your Father in heaven that one of these little ones should be lost," Matth. 18, 14. This was the keynote of the German consecration sermon, which was preached by Father W. F. Lichtsinn, President of the Middle District, Zion Parish near Woodburn, Ind. on August 12. In the afternoon Rev. M. F. Kretzmann preached closely

Both speakers pointed out to their listeners the wonderful goals of the Christian church school and that it is still as important for the church today as it was in the time of our fathers, namely to train knowledgeable Christians who will be able to confess their Savior in their later life. Therefore the opinion, which is being voiced in many places, is wrong, that with the shrinking of the church the



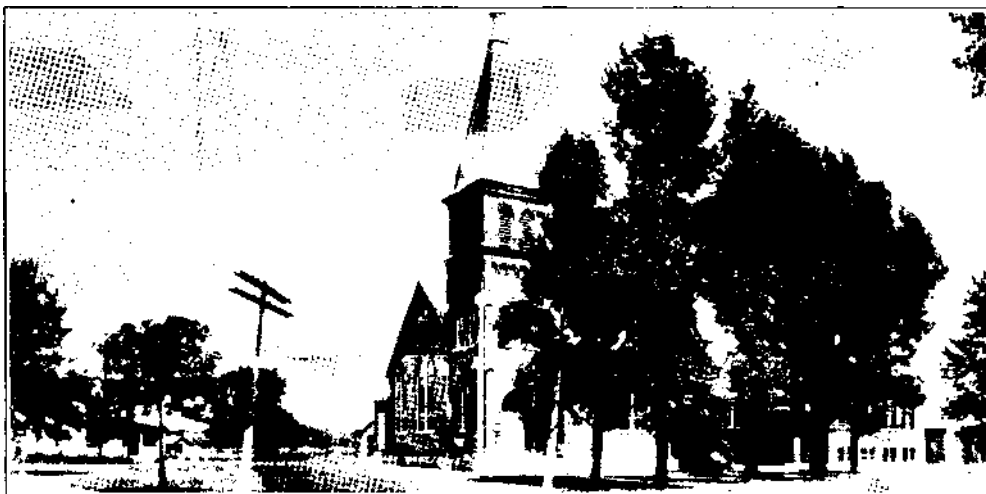
Zion School near Woodburn, Ind. on the day of its dedication.

The fact that the German language is not taught in our schools means that their purpose can no longer be achieved, indeed that they cause the congregations quite unnecessary expenses and that one could just as well take the more comfortable path by letting the children go to the free school and then let them learn religion through Sunday school and confirmation classes.

What a mighty testimony, therefore, against the despisers of Christian schools, does a congregation bear in these last days of the world by the building and continuance of its parochial school! Our beautiful ground-floor school-house is built of wood and brick veneer, and has room for 56 children, according to the State Law of Indiana. The cost is P6,700, which does not include all the work that the members of the congregation have done for free. God has graciously allowed us to build this school in noble peace. Therefore, on the day of the inauguration, the congregation was especially full of praise and thanksgiving. Now

we begin the new school year in the near future not in the old log cabin, which has done the noble service for 40 years, but in a large and yet filled. Hall in God's name. H. J. Reinking.

The golden jubilee of St. John's congregation at Palmer, Kans. Fifty years ago at Palmer, Kans. six Lutherans had gathered around their pastor to form a Lutheran congregation. A constitution was adopted. This was the beginning of the now large and flourishing St. John's congregation. We celebrated the fiftieth anniversary of this event on September 2. Five pastors, all of whom came out of this congregation,.



Church, school, and (left) parsonage of Zion parish near Woodburn, Ind. (P. H. J. Reinking.)

Were festival preachers: the Revs. W. Meyer of McFarland, Kans. Meyer, of Oxford, Nebr. O. Keller, of Paola, Kans. O. Meyer, of Herington, Kans. O. Hornbostel, of Duluth, Kans. Different as the contents of their sermons were, the fundamental tone was the same, namely, praise and glory to God, and encouragement to the hearers.

It was touching when the pastor of the parish, Fr. J. G. B. Keller, after the afternoon service gathered around him all those whom he had confirmed during his 44 years of service here and spoke to his children like a father at the evening of his life, shaking hands with all and presenting a memento of that day and the day of their confirmation.

The various choirs and orchestra, under the direction of Teacher Finke, did much to embellish the celebration. The daughter congregations to Strawberry, Linn, Greenleaf, Chopstow, Clay Center and other congregations were invited to the celebration and turned out in large numbers. All the pastors with their families were well entertained by the congregation, and over P700 was collected, mostly for debt redemption in the Kansas District.

During the day the celebration was held in the festively prepared shady grounds of Mr. H. C. Meyerhoff.

The congregation has a thriving two-grade school and valuable church property. It has repeatedly hosted synods and conferences.

Go on, go on, Zion, go on in light! Make thy candlestick bright,
Leave not the first love! Seek always the fountain of life! Zion,
penetrate the narrow gate! Go on, go on!

K. Karstensen.

Mission festival far up in northern Alberta. Mission festivals are also celebrated in northern Canada. The congregation shown in the accompanying picture is the mission congregation at Vegreville, Alberta. This congregation was not organized until this summer, nor does it yet have a building of its own where it could hold its services, but the farmhouse in the picture



Mission festival in northern Canada.

serves as a place of assembly. In this house is a room 14x24 feet, and into this room all must crowd for worship. But "come time, come counsel." With God's help, in the not too distant future, this mission place will also have its own place of worship.

Principal A. H. Schwermann of our college in Edmonton was the keynote speaker at the missionary feast; he is with us now.

of his family in the picture. Two families from Manville had come fifty miles to attend the mission feast.

The collection for mission amounted to P60.95. Also, the members have already contributed P80 to the Synod budget this year. In the families it is often found that daily home devotions are held. The congregation numbers seven families and quite a number of men, bringing the number to between 10 and 12 voting members. Services are held here once a month. S.

Domestic.

"Despise not old age." Thus wrote the wise man Sirach many centuries ago, Sir. 8, 7. Even then there must have been young people who wanted to know everything better and thought they could do everything better than the old, experienced men. In our day it has become the fashion to set aside the old, mothers as well as fathers, to despise them and to disparage their work. "The high offices belong to the young nowadays," wrote a man the other day, who has been engaged in this subject. Some years ago even a fool wanted people who had reached a certain age to be gently and mildly helped out of the world. Thus our present time has arrived at the view of the African Bushwhackers, who kill their old people when they are burdensome to them. Reasonable heathen, on the other hand, like the Japanese, Chinese, and others, reverence old age; they also do the work of the law in this part of nature, Rom. 2:14. God wants old age to be honored; therefore, he often allows the old to attain high positions of honor and puts youth to shame with their arrogance.

Even the incredulous Arthur Brisbane pointed this out the other day in one of his short newspaper thoughts. He wrote: "Von Hindenburg, the President of the German Republic, over eighty years old, goes hunting chamois in the high mountains. It is a perilous, difficult sport, even for young men, to hunt these little goats. President Hainisch of Austria is trying for a third government appointment. He is seventy years old, and his mother, who is eighty-nine, is canvassing for him. He does not want a third appointment, but his mother, the leader of the Austrian Women's Party, holds that it is his duty to continue."

"Despise not old age; for we also purpose to be old," Sir. 8:7. A high and happy old age, according to Scripture, is the reward of those who fear and serve God, keep his commandments, and honor their parents, Ex. 20:12; 23:26; Deut. 5:6, 33. Such Christians have the promise of God in old age, "I will bear you up unto old age, and until ye be gray," Isa. 46:4.

Years ago a pious man wrote: "If the aged are to be honored, they must first serve as an example to the youth in the fear of God, and secondly, they must not idly lay their hands in their laps, but work for God and their fellow men until the Lord Himself stretches them out." J. T. M.

Worldly pleasures. Paul says of the children of God: "Our walk is in heaven", Phil. 3, 20. This distinguishes the Christian from the worldly child, that as long as he is a new man in Christ, his whole longing and desire is for heaven; where his treasure is, namely Jesus Christ, there is also his heart, Matth. 6, 21. The world on the other hand, which does not want to know anything about heaven in the sense of the Holy Scripture, tries with all diligence to make this earth its heaven and fill it with pleasures of all kinds. Their mind is set on the lust of the flesh and the lust of the eyes, 1 Joh. 2, 16. But even the blind world has to realize that earthly pleasures mean little and that it is the highest heaven.

Folly is to lavish money and honors on such people to whom one owes these pleasures, as is unfortunately the case both in this country and throughout the world. Some time ago, when the noted pugilist Gene Tunney had defeated his chief opponent, he retired from pugilism, on the ground that he now wished to devote himself to more serious duties. Arriving in England, where he met with an enthusiastic reception, he said, "I don't know why so much Wesens is made of me. What is pugilism? It is nothing more than the uniting of mind and body in a critical hour. That is all." To this Arthur Brisbane, who writes mostly nonsense for heavy money, rightly remarks: "Fist-fighting means nothing nowadays. Twelve thousand years ago [admittedly the world has not existed that long] such united action of spirit and flesh meant the preservation of human life. What matters nowadays is that the human spirit works unitedly with modern machinery as with the automatic pistol or the airship."

Clearly stated, Brisbane says in his richly dark words that in our day pugilism no longer has any meaning and that it is therefore foolish to glorify the pugilists of our day. Paul judges the fighting games of the world even more clearly and better when he writes: "Physical exercise is of little use, but godliness is useful for all things," 1 Tim. 4:8. Paul also indicates how Christians can learn right wisdom in the spiritual from the fighting games of the world. To the Corinthians, who were true Americans in the matter of fighting games, he writes: "Know ye not that they which run in the stocks run all, but one attaineth unto the jewel? Run therefore, that ye may seize it. But every one that fighteth abstaineth from all things: so they received a corruptible crown, but we an incorruptible. But I run therefore, not as into the unknown; I fight therefore, not as he that sweepeth into the air; but I stupefy my body, and tame it, lest I preach others, and become reprobate myself," 1 Cor. 9:24-27.

There is a fine prudence revealed in these words. Paul goes to school with the competitors, but not to obtain a perishable crown, but the imperishable. Those lent themselves much to gain earthly honor; by this the apostle was spurred to lend himself much to cost, that he and others might be blessed. This also is written for our learning. J. T. M.

Motherhood, honor. Nowadays the world no longer believes this, and what the world does to prevent God's works of creation is incredible. In our time woman wants to do man's work and have man's honor; that is why she swims across the English Channel and becomes an airshipwoman. That is why fifty-four young women swam ten miles in the Atlantic Ocean near New York the other day. The winner received ten thousand dollars and high praise in all the national newspapers; the others had to be content with a little newspaper fame.

Brisbane remarks: "This is a fine distinction; but these swimming women do not use their strength for what Providence and Nature have intended them. Miss Hertle should cease her long-distance swimming, choose a worthy young man, and marry him. Then she should do as Nancy Hanks did, whose chief merit is that she gave birth to one Abraham Lincoln. Wrigley should offer a prize of one hundred thousand dollars for the best baby."

It is good if now and then the world itself calls the world to reason. But this will hardly be of much use. In

The profession of motherhood is only held in high esteem by true Christians, and this is because Christians are also guided by God's Word on this point. God's Word says in this passage: "But the woman shall be blessed through childbearing, if she continue in faith, and in love, and in sanctification, and in discipline," 1 Tim. 2:15. Christian women should pay careful attention to this Word of God; the promise it contains is far more glorious than any hundred thousand dollar prize. To woman has become the high calling that she may fill heaven with eternally blessed saints. Could there be any higher honor? J.T.M.

"Christian Sermons?" Recently, St. Louis Jewish rabbi Dr. Leon Harrison died horribly in New York. It has not been clearly established whether he deliberately threw himself in front of the speeding train or whether he met with an accident.

The daily papers have given as much, if not more, space to the departed Rabbi as to, say, the greatest business man or the most distinguished negro official. What could be said in his honor has been said; for what life can offer a worldling, Rabbi Harrison enjoyed in abundant measure. He presided for nearly forty years over a large and growing congregation, which finally paid him for his services twenty-five thousand dollars a year. For this he had to work comparatively little; every summer he had a vacation of nearly four months, most of which he spent in Europe as he pleased best.

And the end? A nervous disorder and death at the age of sixty-two! Verily, this world brings no lasting happiness!

Why the honor, why the high salary given to this rabbi? Rabbi Harrison preached to the world what it loves to hear, and that was "in sensible discourses of human wisdom," 1 Cor. 2:4. What was an abomination to the great Apostle Jesu Christ, was the highest wisdom to Rabbi Harrison; what was the highest wisdom to the Apostle, was an abomination to Rabbi Harrison. Harrison was a Reform Jew, and his religion was the Masonic religion: "There is a God; but who he is, we know not"; "Whosoever striveth, we can redeem." Harrison was by nature a very gifted man, worldly judged, a very learned man, and, worldly morally considered, a very noble man. He had two chief aims as a preacher, namely, to show his congregation how to live rightly and how to die without fear. Years ago, when the terrible earthquake destroyed the city of San Francisco, he preached loudly and sharply, "This doth not thy wrath make us to perish thus." And the end? Annihilation under the wheels of the express train in New York. Wisdom of man offers no consolation.

And one more thing. Rabbi Harrison liked to attend the "services" of other churches, namely "Christian" churches, during his free hours. He also lent "Christian" preachers to preach in his "temple", even preached himself at times in "Christian" churches. How this was possible for him, he himself once explained when he said: "Most "Christian sermons can also be preached in my temple; any doctrinal differences do not exist."

Unfortunately, there is much, much truth in this judgment. The sectarian churches of our country are perishing because of Reform Judaism. They are, like the Reform Jews, Unitarians, and their watchword is the old verse: "We all believe in one God, Christian, Jew, Turk and Hottentot."

They owe this swampiness to the poison that is killing them all: rationalism and unionism. J.T.M.

World Sunday School Conference. From July 11 to 18 of this year, the so-called World Sunday School Conference was held in Los Angeles, Cal. In the interest of the Sunday School work, about seven thousand delegates gathered there from all parts of the world. Two hundred delegates were present from Japan, and twenty from China. Also represented were: India, Burma, Korea, the Philippine Islands, Africa, South America, Mexico, etc. The main subject discussed was "Evangelism and Religious Education." Harold MacIntosh, a prominent businessman of Halifax, England, was elected as the new president. Dr. R. M. Hopkins was elected general secretary for North America. The next meeting is to be held in Rio de Janeiro, the capital of Brazil, in 1932.

As an object of negotiation for the next meeting of the World Sunday School Conference, we would recommend "the removal of all scripturally contrary errors from Sunday School literature as it is in use among the Reformed sects." This would be a huge but very blessed task, for modern unbelief is increasingly finding its way into and through Sunday School literature as well.

J. T. M.

Abroad.

From the Free Church. As we have previously informed you, the Free Church, on account of its extension over the whole of Germany and Denmark, has also divided itself into Districts or Bezirke, which held their first meetings this year, while the whole Synod meets only every third year. The northern district was assembled in June at Brunsbrock, a quiet, beautiful little village in Hanover. In the opening service on Sunday, District Praeses P. H. Petersen of Potsdam preached, and in the afternoon the congregation and Synod celebrated a mission feast with many participants, at which Pastors Dr. Koch, A. Hübener, and Praeses D. Nickel preached the word. In the meetings our Prof. D. G. Mezger gave a lecture on the Lutheran catechisms and especially on the Small Catechism of D. Luther. In the business meetings, special emphasis was placed on the proclamation of the Word, and it was emphasized that this Free Church of ours is the only one among the Lutheran Free Churches of Germany which has made it its task to carry out a planned missionary activity among its fellow Germans. The result of this is that, as Praeses Nickel recently wrote, "at no time since the founding of the Synod has the Free Church grown as it has in the last five years. Praise and thanks be to God!"

L. F.

The centenary of the Kaffir Mission. In Silo, Africa, the Brethren Church (Hermhuter) celebrated the hundredth anniversary of the founding of this mother station of the Kaffir Mission. During the hundred years the home church sent about sixty missionaries to the Kaffir country to bring the Bible with the message of Christ to these poor Negroes as well. Especially the first decades of this missionary work were extraordinarily difficult. In 1851 the station at Silo was destroyed by the English after the ten missionaries living there had fled with about 150 faithful Christian Kaffirs. At that time Silo became one of the focal points of the Kaffir war, which had been ignited by the sorcerer Umlanjeni. The situation was similar in the other stations that were built later. The world war again threatened to destroy all missionary work among the Kaffirs. During the war years the number of Kaffir Mission members increased by 1,700; at present it totals over 12,000 souls. J. T. M.

An unexpected testimony.

A pastor of our synod, who has ministered many years in a distant foreign country, told us this summer, with more particulars of persons, places, and times, the following incident from Heiner's experience abroad:

One of my confirmands, blessed about a year before, was on a visit to the Anglican [Episcopalian] Bishop of N. in N. S., with whose daughters she was friendly. One evening the aged bishop enters the room where the girls are sitting chatting. One of the girls asks my confirmand, "L., have you your catechism with you?" "Yes, I take it with me everywhere." "Go get it." The bishop flips through the book, gets more and more engrossed in it, and finally asks, "Did you have to learn all this?" "Yes." "Can you still recite it?" "Yes." "Do you understand what you learned?" "Yes, I think so." The bishop begins to quiz on this. The girl does not fail to answer. With tears in his eyes, the bishop lays his hand on the girl's shoulder and says: "My dear child, thank God that you have grown up in a church that has such a catechism and insists that its children be taught it. Oh, if only we could give such instruction to our children!"

L.F.

A rare case of gratitude.

A missionary in India tells in the "Leipziger Missionsblatt":

Today I had a rare little experience. One of my tamul employees came to me and said he wanted to tell me something personal. I feared he wanted a loan or advance from me. But none of that. When he had taken his seat in the chair offered to him, he radiantly shared the following, "Yesterday, March 7, was again the anniversary of my being admitted by you as a country child to the Madras Boarding School; that was a momentous day for me. But even more significant was the next one, which is today's anniversary, and which I have been celebrating with my family every year since then. On that day you gave me a few strokes of the cane for chatting during morning prayers. That was strictly forbidden in your house, whereas in the village we were allowed to do it undisturbed. My father, who had brought me to you, had not yet left; he heard about my punishment and scolded me. So that day was deeply impressed on me, and I learned from then on that when we pray we stand before God and therefore have to direct our thoughts to him alone. This I have to thank your severe chastisement for, and I will impress this on my children also by committing this day. Since I was in your class not only then, but also later again as a seminarian, I thought you should know it after all and celebrate this day with me."

I was sincerely pleased by his words. At times I had feared that my severity, which some of my pupils had to feel, might have made me unpopular. But in this example I saw that the rod had driven the folly from a boy's heart. It would be more beautiful without the rod. But the wise man Solomon knew better when he said: "Folly is in the heart of a boy, but the rod of discipline will drive it far from him," Prov. 22:15.

The present time is often averse to the rod. But it is also a time in which one hears a great deal about unruly youth. And this lack of discipline is the foolishness that an educator guided by God's Spirit wants to drive away from boys.

Good fatherly advice to students.

So, my dear Henry, study Christ's Godhead, life, suffering, and glory. Therein sink thyself with thirst for sanctification through the peace which he gives and which he only could acquire" as true God and true man in one person. Through his heart look into the Father's heart. By his sacrifice learn the Father's attributes. There you will worship with your face veiled before the incomprehensible, before the thrice holy One, before whom even the angels cover their faces. There you will get experience and knowledge of the consuming fire of wrath of love, which sought reconciliation with the hostile humanity, transformation of wrath into fatherly mercy and eternal acceptance of the transgressors, but found it only in the gift of self, in the atoning death-suffering of the Son.

(Scheele.)

New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Handbook for Congregational Officers. By *Theo. Graebner*. Concordia Publishing House, St. Louis, Mo. 252 pages 4X6, bound in cloth with gilt title. Price: \$1.25.

This is a beautiful, convenient handbook for the various congregational officers, originated in part from articles published in the "Lutheran" eighteen years ago. It deals with the office of superintendent and its duties, the school superintendents, the Sunday school superintendent, the trustees, the treasurer and financial secretary and finance committee of the congregation, the almoners, the congregational deaconess, the board of examiners, the overseer and secretary, as well as the elections of these officers and the duration of their office; and in the last chapter it is stated how a church officer should regard his office, namely, as a service to the church of God. All church members, but especially church officers, will read the book with profit.

L. F.

Jubilee Souvenir. 1853-1928. synod convention, Mankato, Minn. June 14-20, 1928. 35 pages 7X10.

This is a jubilee book, but of a special kind. Our Norwegian sister synod has this year celebrated its jubilee from its meeting at Mankato, Minn. for though it has not yet existed in its present form seventy-five years, yet seventy-five years ago the Norwegian mother church was founded in this country, from which this little Norwegian synod, united with us in synodical conference, has sprung, and which can now look back upon ten years of existence and sure, blessed growth. This jubilee book, however, does not present the entire ecclesiastical activity or congregational history of the Synod, but is limited to the congregational schools and is a resounding testimony to the zeal with which Christian youth instruction is cared for there, even in small circumstances. The individual schools are described in words and pictures, and among them we find a school in Story City, Iowa, of eight children, and even one of two children, where the teacher is their own mother. There are eleven schools in all which are thus described to us. The description is always, except in two instances, given in the English language. At the end is a short article, "Why such schools?" and the bi'd of the high school and college of the Norwegian Synod at Mankato, Minn.

L. F.

Convention Year-Book of the Thirty-Sixth International Convention of the Walther League, Milwaukee, Wis. *Erwin Umbach*, Editor. The Walther League, 6438 Eggleston Ave, Chicago, Ill. 126 pages 6X9. Price: \$1.00.

Very punctually appears this yearbook of the Walther League, giving accurate and complete information of the last meeting of the League in Milwaukee. The speeches and lectures delivered, ourden, the proceedings and addresses, the reports of the various committees, of the various secretaries, etc.-all are contained therein, and will be read with pleasure and put to good use by those who wish to keep abreast of this cause.

L. F.

Tischendorf - Memories. Strange Story of a Lost Manuscript. By D. Ludwig Schneller. H. G. Wallmann, Leipzig. 128 pages 5X7s.

The publishing house H. G. Wallmann publishes every year Christmas memoirs by D. Ludwig Schneller, the son of the well-known orphan father of Jerusalem, which, as far as we have read them, are always interesting; but this present volume is without doubt one of the most interesting of all. It narrates in a beautiful manner the life and work of the great explorer Konstantin von Tischendorf, namely his various journeys to find and copy ancient manuscripts of the New Testament, and especially, as the subtitle also says, the events which led to the finding of the Lost Sinai Manuscript (Codex Sinaiticus), the most complete and beautiful ancient manuscript of the Greek New Testament. Schneller was especially called upon to do this; for his wife is a daughter of Tischendorf, and the whole of this little book is devoted to the children of that scholar. Of special importance in it are also Tischendorf's beautiful letters to his bride, which show us the man from a quite different side.

L. F.

The Ev.-Luth. Diakonissenanstalt zu Dresden-N. Hcrm. Kurt Hieronymus, Dresden, . 4. 20. 127 pages 9XH.

This is a very beautifully furnished jubilee book, adorned with many excellent pictures, of the well-known deaconess institution in Dresden, where, as we are informed, the "Lutheran" is read regularly and with much interest. The book gives a glimpse into the history of the institution and then introduces its present existence and its widespread work, which extends as far as India.

L. F.

Obituary.

After P. O. W. Matthies returned to Avon, S. Dak., tired and unwell from the funeral of his son Heinrich Matthies, who had been carried off by pneumonia and buried at Hartford, S. Dak., the birthplace of P. Matthies. The insidious disease to which his son had succumbed had seized him also. Various physicians were called, but they were unable to put a stop to the disease. On the 24th of May he passed away believing in his Saviour with a prayer on his lips.

Otto Wilhelm Matthies, son of Wilhelm Matthies and his wife Sophie, née Jahnke, was born near Hartford on December 3, 1883. Soon after his birth he was baptized in the Lutheran congregation there. When he reached school age he attended the Christian parochial school. At the age of thirteen he was confirmed in that congregation. In 1900 he entered our institution at Milwaukee to prepare for the preaching ministry. After completing his studies there in 1906, he entered our seminary at St. Louis.

After passing his examination here also, he accepted a call to the church at Spencer, Nebr. where he was ordained and installed as its pastor. Here he ministered three years in the blessing, after which he followed an appointment to the church at Hampton, Nebr. Here he served until the year 1915, when he accepted the pastorate at the church at Brazilton, Kans. Here he ministered in blessing for twelve years. In 1927 he received a call from the parish at Avon. On May 1 he was installed here and at a small parish in Tyndall. In this" new sphere of activity, however, he was allowed to serve only one year; then the Lord harnessed him from his work and placed him in heavenly rest. His term of office lasted nineteen years.

His marriage to his surviving wife Emma, née Wendorf, was blessed with three children, two of whom have already preceded him into blessed eternity. He reached the age of 44 years, 5 months and 6 days.

His early departure is mourned by his wife, one daughter, six brothers and two sisters. The funeral service was held at Avon. Father Chr. Wieting preached a German sermon on Jer. 29, 11 and Father G. Steffen an English sermon on Luk. 7, 13. From the graveyard of his home church at Hartford he was buried. Brethren in the ministry served as pallbearers, and Rev. H. Schütz officiated at the graveside.

A. W. Kraft.

attended the ceremony. A student from the seminary in St. Louis is serving as an assistant teacher this year. Thus there are now five professors and one assistant working here.

"The new entrants this year have presented us with some difficult questions. Some do not understand a word of German, others not a word of English; some wish to enter the tenth grade (Quinta), others the eleventh grade (Quarta), and still others the twelfth grade (Tertia), but have had no instruction in German and Latin. We endeavour to serve all, as long as this does not interfere with regular class instruction.

"We won over one student in such a way that she heard about our institution through the radio and then wrote to us asking if Lutheran girls would also be accepted here.

"This year again a number of citizens of our town have inquired of us whether we could not admit their sons or daughters. If we were to grant admission to all of them, we could probably double our number of pupils in a short time.

"It is gratifying to note that the willingness of our fellow Christians to make offerings is increasing rather than diminishing. Last school year we received \$1,729 worth of offerings and food, and again this fall we have enjoyed many a gift from the rich harvest blessings. May God not let this love go unrewarded!

Let speech be high and low school The workshop of thy good spirit!

May the Lord of the Church also abundantly fulfill this request in the new school year for us and for all sister institutions!" L. F.

From the mission and for the mission.

A conference in the clouds.

It was such a conference in the true sense of the word. When the missionaries in China met in the mountain home in Kuling from August 1 to 9, the opening of the conference was accompanied by several days of rainy weather, so that the meetings had to be held partly in the clouds and partly above the clouds. The conference was attended by Missionaries Gebhardt, Fischer, H. O. Theiß, Thode, Clöter and Simon and the Misses Grün and Simon.

The Bergheim is still available to us in good condition. The government had taken over the Kuling property in July 1927 and transferred the entire management of it to newly employed people. But since all the costs of this large mountain home have to be covered by rent alone, it soon became clear to the new masters that the management of Kuling would have to amount to a deficit rather than a profit, since the foreigners refused to pay the annual rent as long as the management of the mountain home rested in the hands of the Chinese. The newly employed leaders accordingly gradually made off, and in April of this year the whole Bergheim was officially returned to the foreigners.

But also figuratively speaking, this was a conference "in the clouds". Who could make plans in the present situation in China and then carry them out? Shortly before the conference, missionaries Gebhardt and Clöter had made a visit to our inland posts on the Yangtze River, but they could not land in Kweifu and could not get to Shihnan. The city of Kweifu has already been besieged, captured, and taken over by bandits twice in the last six months.

and the shifts are not stopping at all at Kweifu at present. The town of Wanhshien was still quiet at that time, but a civil war seems to be just now beginning in Szechuan. Missionary Gebhardt will, if he can, visit Kweifu, Wanhshien and Shihnanfu in the coming months and serve the Chinese workers and young churches with good advice.

The conference also dealt with the school question, but could do little in this matter. Our mission schools were again in operation last year, and they had a good number of pupils. Nevertheless, the Government is pressing for the registration of all the schools. It has been decided not to register our schools for the present, and for various valid reasons. Although many laudable changes have been introduced in the school laws since the time of the Bolsheviks, there is still a great deal in the making in the matter of schools, so far as the Government is concerned. Also, in regard to religious instruction, there are still various questions which present difficulties. Moreover, in the matter of education, the Government seems to have set its aim far too high, and if we registered our schools now, we would be committing ourselves to a programme of schooling which would be far beyond our capacity.

A beginning could already be made with proseminary and seminary classes, and should be made, God willing. A conflict with the school authorities can be avoided for the time being by training only workers for the church in these schools. At present, however, we lack both the means and the teachers for this purpose. However, since we may now cherish the hope that peace will gradually be restored in China and that foreigners will be able to continue working without disturbance, at least in the larger cities, the missionary authorities have been asked to send back to China, if possible, the missionaries who were granted leave last year, so that all our work, and especially the training of Chinese workers, can be continued again.

Just as many a plan failed at the conference either because of the uncertain political situation, the lack of workers or the insufficient budget, so the missionaries who are now returning to their posts, and also those who will be returning to China in the near future, will encounter many and great difficulties. But here, too, the Lord is in control, who has in mind both the best interests of His missionaries and the welfare of His Church. For this reason, the words apply to us as well:

A' strong fortress is our God, A' good defence and weapons.
He helps us free from all the dangers that now afflict us.

Hankow, China.

J. A. Fischer.

The work of the Evangelical Lutheran Free Church in Bochum, Westphalia.

It should not be uninteresting for the readers of the "Lutheran" to hear a short summary of what has happened in Bochum. After all, our synod has also generously helped to establish a Lutheran congregation there by God's grace.

When I look back on the ecclesiastical events that have taken place in Bochum in the last two and a half years, we are faced with wonderful ways of God. There have been in those struggles human sin and wickedness and also human-

Unfortunately, the weakness of the Church often played a major role; but through all the turmoil, God built His Church and stood by His own in due time.

At the beginning of the year 1926, a fierce dispute arose in the large country church congregation in Hamme, a suburb of Bochum. At first it seemed to be solely about the person



Church and parsonage of the Kreuzgemeinde on the Lutherhof in Bochum, Westphalia.

A. Kerlö and Heim. Stallmann.)

Dr. Panniers, whom a large part of the congregation wanted to appoint to the vacant pastorate of the parish. But the real causes of the dispute lay deeper. For a long time there had been a deep dissatisfaction in the congregation with the conditions in the national church. Especially the two pastors, who were accused of many disloyalties in office, were often offended. In this time of ferment Dr. Pannier came to Hamme, at first only to fill the vacant third pastorate of the congregation on a temporary basis. Pannier succeeded in winning the hearts of many thousands in the congregation in a short time by his oratorical talent, his warm advocacy for the workers and the poor, and also by preaching the gospel again. That in all this there was to a great extent calculation, no one among his followers saw through at that time. When the third pastorate was filled, a large part of the congregation demanded the appointment of Dr. Pannier to this position, in part with exuberant enthusiasm.

Office. The consistory of the regional church refused its approval of this appointment on the basis of the files against Dr. Pannier. After lengthy negotiations, also with the Oberkirchenrat in Berlin, about 8,000 souls finally left the Landeskirche and joined Dr. Pannier to form a free Lutheran congregation.

About this time Dr. Pannier and his followers came in contact with the Lutheran Free Church in Saxony. They sought affiliation with this ecclesiastical body, which, after all, is in close communion of faith with our Missouri Synod. Although the representatives of the Free Church had serious reservations at first

In regard to the person of Dr. Pannier, whose earlier life was at least partly known to them, they nevertheless believed that they could not abandon the people in Bochum, but had to assist them in founding a free, faithful Lutheran congregation, especially since they believed they could assume that Pannier was a penitent man who would make up for what he had sinned by all the greater fidelity to his office and by irreproachable conduct. It is the saddest thing in the whole movement that Dr. Pannier bitterly deceived this hope. With the cooperation of the representatives of the Free Church, the Lutheran Redeemer Church was founded in Bochum-Hamme. Several pastors of the Free Church came to Bochum for weeks to advise Dr. Pannier and to assist him in building up the congregation. At first there was a lively church life there. The services were well attended. Many who had not gone to church for a long time became regular churchgoers. There was enthusiasm for God's Word and the Lutheran Church. It seemed that from Bochum the movement would spread even further. Two pastors of the Free Church, namely Fr. Heinrich Stallmann from Berlin and D. A. Karlé from Pforzheim, were called by the congregation and have since then administered their ministry there with great faithfulness under the most difficult circumstances and hostilities, especially on the part of Dr. Pannier himself.

As soon as the Redeemer congregation was established, the need also arose to acquire its own church property. A very suitable piece of land was offered to the congregation. It was especially due to the efforts of Blessed Mr. Lamprecht that our delegate synod in St. Louis granted the Free Church the large sum of P25,000 for Bochum. With this money the land was purchased and the building of the church was begun. In the spring of 1927 it was dedicated to the great joy of the congregation. The land and the church were registered as the property of the Free Church and rented to the Redeemer congregation against reimbursement of the running costs.

But even before the consecration of the church, Dr. Pannier had become more and more obvious as a completely dishonest man. It became more and more evident that he led an unchristian way of life, unworthy of a pastor. The members of his congregation, who took offence at this and criticised him



Part of the Kreuzgemeinde in Bochum. June 1928.

In the middle, Kerlö and Stallmann.

were removed from the congregation by him and his blindly devoted followers in the most tyrannical way, by a procedure that was shamefully called "church discipline". Dr. Pannier also appeared more and more in open hostility to the Free Church. The members who had been excluded by him now repeatedly asked the Free Church for help, and so the latter saw itself compelled to intervene again. This happened especially at the synodal meeting in Groß-Lsingen in June 1927. The Free Church had asked the congregation in Bochum to send representatives, and had also asked Dr. Pannier to appear in order to have a Christian look at the charges against him. The representatives had also appeared, but they summarily broke off the proceedings, and gave the Synod no opportunity to deal with them on the serious charges before them against Dr. Pannier. The synod then took a stand on the whole matter, and after long and earnest deliberations decided to send a special deputation to Bochum to explain to the congregation that and why they could no longer recognize Dr. Pannier as a faithful Lutheran pastor, and to urge the congregation to now also take action in their turn against their pastor with God's Word. These congregants ver-

Congregation of the Free Church. However, there is still a great debt on the property, because the purchase of the land and the building of the church has far exceeded the funds granted by our Synod. But we all want to thank the Lord for what he has done so far, and ask him to continue to bless the congregation, so that it will also become more and more a Lutheran congregation inwardly.

Geo. Mezger.

Remark. Whoever desires a more detailed account of the origin of the congregation, is referred to a small book by the author of this article, which he will be able to obtain through our Concordia Publishing House: "Die Stellung der Ev.-Luth. Freikirche in Sachsen und andern Staaten zu der kirchlichen Bewegung in Bochum-Hamme."

To the ecclesiastical chronicle.

From our Synod.

Our "Lutheran" is also becoming more and more widespread in South America. When Mr. H. W. Horst visited there a few months ago, he especially tried to interest the lay Christians there in the church work of our entire Synod. In a recent letter to him from Argentina the following was written: "It may interest you to know that the two new members of the Lutheran Laymen's League, whose names I am sending in, were won over to it without any effort on my part. I have not even spoken to them about the L.L.L.. I have, however, told the first members in my congregation that they would like to work for this cause, and they do. I might say, however, that the 'Lutheran' helped to gain a member. One member had received his first issue of The Lutheran. He showed it to another man, and he liked the paper so well that he became a member of the L.L.L. to get the 'Lutheran'."

From Brazil a pastor wrote to Mr. Horst: "Miss L. P., a teacher in one of our parochial schools, is very interested in our missionary work, but is poor, has only a small income, and yet would like to read the 'Lutheran'. Because you have promised to send the 'Lutheran' to such as would like to read it, I venture to communicate her address to you." The "Lutheran" now also goes to this address.

Nothing helps the spread of our church bulletins more than when members of the congregation recommend the bulletin to their relatives, friends, neighbors, and church brothers and sisters. And if the "Lutheran" is now read in Brazil and Argentina and the two church bulletins published there are read up here in North America, then this certainly serves to connect the two church regions, which are so far apart from each other, more and more closely with each other.

L. F.

Storm rage in Florida. Only two years ago such a terrible storm raged over Florida, costing the lives of many people and causing great damage to property. Now this misfortune has repeated itself, and the storm is declared to be worse than the one in Miami two years ago. The details have already become known everywhere through the daily press; but it is not known that our fellow believers have also been affected by it. One of them writes to us from Delray Beach on September 21: "Since our local newspapers are trying to cover up the misery caused here by the terrible hurricane on September 16, so that the rich people will not be put off by us, I must describe the facts in all their magnitude. Our beautiful Southeast Florida has become a desert. Whole towns have disappeared.



Confirmands of the third district in Bochum at Easter 1928.
In the middle, P. Stallmann.

negotiated with the Redeemer congregation in a very stormy congregational meeting, and the result was that by far the greater part sided with their pastor, and only a small part remained faithful to the synod and approved of its position. This part then formed a new congregation, the Ev.-Luth. Kreuzgemeinde of Bochum, which then also soon joined the Synod. This congregation and its pastors had to go through a difficult time at first, since the Redeemer congregation refused to voluntarily vacate the newly built church, which belonged and still belongs to the Free Church. The synod had to enlist the help of the courts. A lengthy lawsuit ensued, but finally the court ruled in favor of the Free Church and forced the Redeemer congregation to vacate the church. It was with great joy that the Church of the Cross moved into the church in March of this year. Some members of the Redeemer congregation later rejoined it, so that it now numbers a little over 1,900 souls.

The rich gift of our Synod to the German Free Church has therefore not been given in vain; the money has not been lost to the kingdom of God, but has borne rich fruit by God's grace. Thanks to the help of our Synod, a large Lutheran congregation has arisen in Bochum, where God's Word is preached purely and loudly and the sacraments are administered according to the institution of Christ; indeed, according to the number of members, it is the largest Lutheran congregation in Germany.

like our preaching ground at Chosen on Lake Okeechobee. Over a thousand people are dead, and numberless people are wounded. Of the towns where we have missions and churches, Delray (Rev. R. J. Key), Lake Worth (Rev. W. R. Meyer, whose home was covered), and West Palm Beach (Rev. R. L. Lail) have been terribly stricken. In all three places there are church members who have lost everything, for example, in Delray a family consisting of three elderly ladies and a younger man; one of the ladies is blind to boot; a few years ago they were in the best of circumstances. At West Palm Beach is a mass grave of Lake Okeechobee people, in which are more than fifty drowned. The church at Delray Beach is wrecked, and the congregation is not likely to be able to build a new one, for we have nearly all become poor. At West Palm Beach, the pharrhaus has collapsed." One of our co-religionists has perished; but wonderful salvations have also taken place.

In such visitations Christians remember the words of Nahum: "The Lord is patient and of great power, before whom no one is innocent. He is the LORD, whose ways are in the weather and in the storm, and under his feet is thick dust; who calleth the sea, and maketh it dry, and dries up all the waters. The mountains tremble before him, and the hills melt: the earth quaketh at his presence, and the world, and all that dwell therein." But the same prophet also knows how to take comfort, and adds, "The LORD is good, and a stronghold in the time of trouble, and knoweth them that trust in him," chap. 1:3-7.

L. F.

English parochial schools. One of our teachers, who has worked for years at German-English parishes, writes in a letter in passing: "I am now at an English parish. We have been busy making home visits this summer and have gained 40 new pupils. We have introduced the second teacher, and God willing, we shall hire the third next summer. I do not think it is so difficult to gain pupils for an English Lutheran parochial school, if only proper efforts are made. Our congregation is only eight years old, built a handsome church the year before last, and last year a new school at a cost of P40,000. Of the 40 children, only 15 are beginners; the others we have obtained from the State schools."

L. F.

From Philadelphia. Filled with praise and thanksgiving to God the Lord, the Nazareth congregation in Philadelphia was able to consecrate its new church to the service of the Triune God on the 14th Sunday after Trinity (September 9). As it has happened to many congregations in large cities, so it happened to the Nazareth congregation: the old church stood in a part of the city where, especially in recent years, people of all races and religions had settled, so that their own congregation members moved away. So the congregation felt compelled and urged to sell the old church property and to acquire a new property in a better situated part of town. The church and the attached parsonage now stand on a beautiful corner in a fast flourishing part of town, close to the elevated railway.

The church is built of stone, according to the English Gothic style. The interior is beautiful, tasteful and ecclesiastical. Especially lovely is the pipe organ with wonderful sound. On the ground floor there is a large meeting hall and various rooms for Sunday school. On the day of the dedication preached 4*. J. Geo. Spilman, of Baltimore, in the English service in the afternoon, and Rev. O. Burhenn, also of Baltimore, in the German service in the evening. Local pastor E. Totzke performed the consecration act. During the week, services were held for the various clubs in the parish and the

Sunday School several festive services were held. In the service on Monday evening, which was especially intended for the women of the congregation and their female guests from the other local congregations, Fr H. Brauns from the local St Matthew's congregation preached. On Tuesday evening, in the youth service, Fr. E. Behrens from the local St. Johanniskirche held the festive service.



Lutheran Nazareth church at Philadelphia, Pa. (P. E. Totzke.) preached, and on Thursday evening, at the Sunday school service, the undersigned preached. On the following Sunday there was still a post-celebration, at which the festive congregation had the pleasure of hearing the values President of the Synod, D. F. Pfothauer.

May the one thing that is needful go forth from this Nazareth to the blessing and blessedness of many immortal souls!

M. A. Berner.

Fire and Salvation. On September 23 in the afternoon, the roof of the parsonage at Trinity Parish in Cedar Rapids, Iowa caught fire. The parish family did not notice until people passing by saw the roof on fire and came in and reported it. Everything was done to put out the fire in the attic, but it was to no avail: the burning boards flew onto the roof of the nearby church, which also caught fire as a strong wind unleashed the blaze even more. The tower and the whole roof of the church were destroyed, and part of the burning church roof collapsed. Our pipe organ with sixteen sounding stops is so damaged that it must be taken down. The furniture in the parsonage has been saved, but all the winter stuff, part of the library, and many valuable articles which money cannot buy, went up in flames. The damage to the parsonage and church, and to the organ, has been partly covered by insurance. We cannot thank the good Lord enough that all were saved and no member of the family was harmed, which might easily have happened if the fire had broken out during the night.

It is a hard blow to our church; but the hand that smote us shall also heal. "Is there any evil in the city that the LORD will not do?" Amos 3:6.

P. L. Bornhöft.

Domestic.

From the Wisconsin Synod. The teaching institutions of the Wisconsin Synod have again begun their new academic year. At the Seminary for Preachers at Wauwatosa the academic year was opened by Dir. J. Ph. Koehler with an address, which was all the more gratifying because Prof. Koehler has been suffering of late. The Seminary has also had an increase, probably the largest in its history. 21 new students have entered, and

52 srud this year in the Seminary. Prof. A. Schaller, of the Teachers' Seminary at New Ulm, Minn. was also recently elected to the fifth professorship, which had been vacant for some time. The institution and the entire Wisconsin Synod look forward to the completion of the new seminary building at Thiensville, Wis. very near Milwaukee. The cornerstone was laid in July, and a picture in the last "Parish Bulletin" shows that the building is also progressing well. It is expected that all professors and students will be able to move into the new seminary before the academic year now begun is over.

A major new building and remodeling has taken place at the Wisconsin Synod Teachers' Seminary at New Ulm, Minn. and will be formally dedicated on October 14 and 15. The school year commenced on the 12th of September.

Also in the Wisconsin Synod's progymnasium, Michigan Lutheran Seminary at Saginaw, Mich. the number of pupils is the largest in the history of the institution. 22 students have entered, and the total number is 60, 45 boys and 15 girls. 40 of the students are from the Wisconsin Synod and 20 from our Synod, mostly from our congregations in Saginaw and vicinity, who gladly take advantage of the opportunity to move to a nearby institution.

The largest institution in the Wisconsin Synod is Northwestern College, at Watertown, which has also begun its new school year, and usually has several hundred students; more exact figures are pending. L. F.

The church fellowships in our country. The Census Bureau in Washington has issued a summary report on the various church fellowships in the United States. According to this report, there were 213 church fellowships in our country in 1926; an increase of 13 in the last ten years. These 213 fellowships had 231, 983 congregations with not less than 54, 624, 976 members against 41, 926, 854 members in 1916. The membership of the five largest church fellowships is as follows:

	1916.	1926.
Catholics	15, 721, 81518,	605,003
Baptists 7	, 286, 9398,	599, 170
Methodists 7	, 166,4518	,070, 619
Lutheran 2	,467, 5163	, 966,003
Presbyterian 2	, 255, 6262	, 625, 284

Unfortunately, there is no unity in the various church fellowships concerning the term "members". Some count as "members" only communicating members, others include also baptized children, still others count only those who are registered (enrolled). We give the statistics as published by the Census Bureau. But one must be careful not to draw false conclusions from it. It seems that in 1916 the Lutherans mostly reported only communicant members. The Synodical Conference was listed as having 777, 701 members, while the Missouri Synod alone numbered 938, 590 souls. In the above 1926 statistics, Lutherans include children. This explains the large growth of the Lutheran Church in the statistics. The Missouri Synod has grown in the United States by only 90, 125 baptized members in the last ten years. - The Catholics included the children in 1916, and we presume did so again in 1926.

On the whole, in 1926, \$814, 371, 529 was expended in our country for church purposes as compared with \$328, 809, 999 in 1916. This sum includes in itself the expenditures for the church budget and for outside purposes. The value of church property in our country is stated to be \$3, 842, 577, 133; in 1916 it was only \$1, 676, 600, 582. E. E.

"The natural man hears nothing of the Spirit of God." It is one of the many bad habits of our newspaper writers to ask eminent business men for their opinions on religion. These are then printed large and wide, and many a reader falls in with the opinion, precisely because it comes from a "great man." Thus, according to a recent report, the well-known automobile manufacturer Henry Ford was asked his opinion about God, the soul, and life after death, and he also spoke out without hesitation about the questions put to him. Ford reportedly believes in a "great spirit," the "world spirit," or "creative evolution," or "total intelligence," through which our thoughts and actions would be determined. Ford further believes in transmigration, or a rebirth of the same soul into another form of existence. To him, the Bible is a record of soul experiences that are essentially true. Whoever reads the Bible learns that other people have also received their blows of fate. This then serves as a consolation. Ford doesn't want to know anything specific about the "end of the road"; but he says, "We all get what we deserve."

Whether the American journalist G. S. Viereck, who communicated these sayings, correctly reproduced Ford's answers or not, we cannot determine. But if what has been communicated is true, it proves anew that the natural man hears nothing from the Spirit of God, 1 Cor. 2:14, but is blind, ignorant, and dead in spiritual matters, since Ford's whole religious knowledge is limited to two poor statements: "There is a higher being," and, "We must earn heaven." The last he probably meant when he said, "We all get what we deserve." beyond these two assertions no Ford, no Goethe, no Socrates, no Buddha, no Confucius, in short, no human mind, and no book of religion written by men, can get. When people talk about religion, they essentially repeat these two statements, whether they live in Europe or Asia, America or Africa. Only the Holy Scriptures tell us something different and more. It proclaims to us the wonderful message that God out of pure grace gave His Son to die for the sin of the world, and that now all who believe in Him shall have eternal life, John 3:16. Of this unique message no natural man knows anything; it is the heavenly truth given to us by God. Blessed is the man who believes this truth!

J. T. M.

The idea of union is gaining favor. The question was recently put to 500 pastors each of the Presbyterian, Congregational, and Methodist churches, "Are you in favor in principle of an organic union of these three church bodies?" Of those asked, about half answered, and of these 736 voted yes. Among the Congregationalists, ninety-five per cent of those answering, and among the Presbyterians, eighty-five per cent, were in favor of union.

These answers show that the preachers in question care little for doctrine. J. T. M.

A little mistake. In the southeastern part of Missouri, some time ago, Dr. Harry Rimmer, of Los Angeles, Cal. found a human skull. In the course of time he then showed this skull to some professional geologists or earthologists, and they unhesitatingly agreed that the skull must be at least twenty-five thousand years old. Dr. Rimmer then explained to them that the skull could not possibly be so many thousands of years old, as he had found at the same time with it a number of hand-made iron nails, such as were made by the blacksmiths in the colonial days of our country two and three centuries ago. The nails were in any case

at the time by an Indian and later buried with him at his death as something especially valuable, because rare among the Indians.

It is well known that the unbelieving scholars of our time reckon with millions of years within which the world is supposed to have become as it is now. On the one hand, this sounds important and learned; but on the other, these figures reveal their vast ignorance. With Scripture, the word of truth, they do not agree; they belong, like so much else in present-day science, to the realm of fable.

J. T. M.

Abroad.

1 Tim. 6, 17-19. The "Ev.-Luth. Freikirche" reports: "Among those who have given their earthly goods to the service of the Lord and His church, there is also a man who was recently called home at the advanced age of more than eighty years. We mean Mr. Heinrich Friedrichs, a member of the Lutheran congregation of St. Paul in San Francisco, California. We have special reason to remember this man with grateful love, because he helped one of our Berlin congregations to get its house of worship by giving it more than 20,000 dollars. We therefore share here the honorary memorial which Father G. A. Bernthal, his pastor, has set for him in the June issue of the 'Lutheran Messenger'. We read there: 'To the end he had a warm heart and an open hand for the spread of the Kingdom of God and gave especially rich gifts of love for our missions and teaching institutions. Only a little more than a year ago he had a beautiful church built for the poor, young St. Paul's congregation in Berlin-Neukölln entirely out of his own funds and transferred it to them as a free gift, a gift of more than 20,000 dollars. God the Lord had blessed him abundantly with earthly goods; but he also became rich in good works, as only few in our circles do, and his works follow him. May his sincere, pious conduct serve as an example to others, and may his memory remain a blessing among us'.

The fact that there are rich and poor on earth is not by chance, but God in his great wisdom arranges it that way. But if a Christian has acquired earthly wealth by God's grace, he should follow the precept of the apostle, who writes in the above-mentioned passage: "To the rich of this world give . . . that they may do good, be rich in good works, give gladly, be helpful, lay up for themselves treasures, a good foundation for the things to come, that they may lay hold on eternal life." But Paul is not writing this only for millionaires; all men are rich who make their living from day to day with health, peace, and happiness. Were we to wait until we had thousands in the bank, the kingdom of God on earth would wither away.

J. T. M.

Dance and Theatre. In a series of articles on "Dance, Theatre and Cinema" Dr. P. Peters writes in the "Ev.Luth. Freikirche" among other things: "One would have to be blind if one did not see what dance and theatre still mean to the world today. These are the places where the world celebrates festivals, serves the idol of lust and wants to forget the misery of the time through the excitement of its passions. Just like 'wine-guzzling, banquets and drinking parties', today's dance, modern theatre and cinema also belong 'to this very overflowing licentiousness' of which the apostle Peter speaks so clearly, 1 Petr. 4, 3. 4. This is also testified to by the American juvenile judge Ben B. Lindsey in his book 'The Revolution of Modern Youth', which has become so quickly known, in which he writes the following: "The first point of their testimony [of the witnesses, who are all visitors of higher educational institutions] is that more than ninety percent of all girls and boys who attend societies,

Join dances and car rides, indulge in kisses and selfies. Young people think that this first, weaker form of sexual experience is rightfully theirs. And these are the youth of educated, affluent circles. Above all, dancing together leads to these sexual experiences. Alcohol plays a major role in this. The second point is that fifty per cent of these young people go further and indulge in other sexual liberties; the third, that fifteen per cent no longer know any barriers at all.' In the same vein, the German social pedagogue Walter Hoffmann writes in his book 'The Age of Maturity': 'The aesthetic side of dance, however, will be sought in vain in most dance entertainments today; indeed, the sexual motive seems to be regarded as the very essential thing to emphasise. Thus, among our metropolitan youth, the dancing lesson usually denotes the beginning of sexual intercourse, and the public dance floors lead them to prostitution to boot'."

Unlovely as it is for all pious parents, preachers, and teachers to touch this sad subject, it is necessary. The world is more and more trying to kill itself in lustful pestilence and impurity, and the sense of what is proper for Christians is dying away. Right instruction, therefore, as well as incessant warning of the dangers which threaten our youth, must not be omitted. What Paul wrote to his disciple Timothy applies to us all: "Preach the word, stop, whether in season or out of season; chastise, rebuke, exhort with all patience and doctrine!" 2 Tim. 4:2,

J.T.M.

The Pope's thanks. According to a report in the paper "Das Evangelische Deutschland," the Pope has had his special blessing and thanks conveyed to the infidel North Pole sailor, General Nobile, for dropping the cross on the North Pole, and has awarded him a gold medal. "It is remembered," writes the paper, "that, according to Nobile's own statement, the desire to drop the cross with the Italian flag over the North Pole on the very day when Italy declared war on Austria was the real cause of the disaster. This makes this award all the more disconcerting."

History proves that the blessing of the pope is not much of a blessing, and that the undertakings which were accompanied by the pope's blessing often turned out unhappily. God's word says: "What you bless, O Lord, is blessed for ever," 1 Chron. 18:27; and again: "Blessed is the man who trusts in the Lord, and the Lord is his confidence," Jer. 17:7. This is how it will remain. To be blessed by the Pope is man-idolatry.

J. T. M.

The powerlessness of unbelief. In spite of the hostile position of Soviet Russia against the Christian religion, and in spite of the warfare against it which has just begun during the last Easter days, the Easter holidays have been celebrated throughout Russia, but especially in the Ukraine, exactly as before. In the Ukraine, especially, the religious movement among the people is strong, and a decided stand is found there in favor of the Christian religion. There are eleven church periodicals in this country, numbering 33,000 subscribers, while the Bolshevik paper "The Godless" is circulated in only 6,000 copies. About 100,000 prayer books and religious writings have been sold, while only 5,000 copies of anti-religious writings have been distributed. Thus the saying of the ancient church that persecution only promotes the Christian church is proved true again and again. Our highly praised Saviour is a rock against which all enemies shatter, destroying themselves, while his kingdom advances through struggle to victory and final, eternal triumph.

J.T.M.

and which were thoroughly discussed by the representatives present. Certainly these meetings were of great blessing to the missionaries and workers themselves, but also very stimulating and beneficial to the guests present.

The following two societies were admitted to membership in the Benevolent Conference: the Cleveland Hospital Society and the Women's Auxiliary Missionary Society of Minneapolis.

The old officers re-elected were: P. E. Dümling, president; P. H. F. Wind, 1st vice-president; P. J. H. Witte, 2nd vice-president; P. G. H. Käse, secretary; Mr. A. Freese, treasurer; P. M. Ilse, statistician. Messrs. Theo. Dammann and O. Beumer were added to the executive.

It was decided to ask the St. Louis Seminary Board of Supervisors to establish a new chair of Inner Mission in the European sense of the word (Social Work).

Finally, sincere thanks were expressed to all those who had contributed to the success of the conference.

On the first evening a solemn service was held in the Redeemer Church in St. Paul, in which Father Lindemann preached on John 13:35. His theme was, "Love the Mark of True Discipleship." Ad. Consolation.

The Catechism Jubilee.

The Reformation Festival, which will be celebrated again in the next few days, reminds us that next year will be the four hundredth anniversary of the publication of Luther's Small and Large Catechism. Attention has already been drawn to this fact at all District Synods this year, and the President of our Synod has already appointed a committee to make suggestions to our congregations for a worthy celebration of this special day of remembrance. This committee, which consists of Prof. O. C. A. Böcler, D. P. E. Kretzmann and the undersigned, has already held several meetings and would like to announce the following for the time being:

The proper celebration of the anniversary of the Catechism, this incomparable confession of our Church, consists without a doubt in emphasizing everywhere, young and old, through word and writing, the importance and glory of this unique confession and, above all, in making its content known to all members of our Church. Therefore, in the coming year, the Small Catechism should be especially emphasized in sermons and lectures to the congregation and to special circles of the congregation, and should be properly studied according to its origin, its content, and its meaning. Our periodicals, both those intended for pastors and teachers, and especially those published for our Christian people, will therefore bring articles on the Catechism. A book describing the history and meaning of the Catechism is already in print and will soon be published. An order of service for a children's service has also been prepared and will be published in due time. In particular, the committee also recommends that Catechism sermons be preached which do not need to follow the exact wording of the Catechism, but which present the truths of the Catechism on the basis of a suitable Bible passage and a gripping theme. The committee especially recommends that the Christian teachings, where they are still to be found, be cultivated and made important in the Jubilee year, and that where the Christian teachings are no longer to be found, serious efforts be made to reintroduce them. We are convinced that in many places where circumstances do not compel us to hold two services, one German and one English, in quick succession, we can do so.

In order to hold the first Bible lesson, a short Christian lesson can be inserted into the main service instead of the second Bible lesson, which some of our congregations have already done and tried with good success. Especially our young people should be interested in the catechism again, and our youth authority will soon submit proposals to this effect. Finally, the idea is being considered whether an illustrated lecture on the Catechism might not be possible. Where, due to special circumstances, the celebration cannot be arranged so extensively, reference should be made to writings such as D. C. C. Schmidt's "Catechism Sermons" and similar works, and in English to Louis Birk's *First Things First*, which can also be used for home devotions.

While the unique significance of the Catechism can be pointed out earlier in the year, October of the following year should bring the climax with a special celebration, partly for the whole congregation, partly and especially for the youth in the congregation and Sunday school. At larger centers, joint celebrations could also be arranged. And in the whole celebration it is important that it is not only about external things and that there is much to say about the Catechism, but that above all the Catechism itself is brought closer to our Christians.

If the celebration is thus directed in the right way from the very beginning, it will certainly be of great blessing to our whole Church and at the same time will usher in a celebration which will then bring the year 1930, the four hundredth anniversary of the handing over of the Augsburg Confession.
L. F.

A rare anniversary.

On the day this issue of The Lutheran goes to press, October 19, our seminary in St. Louis will celebrate a rare day of commemoration which will also arouse the interest and participation of all the members of our entire synod and, beyond the circle of our synod, of many Lutherans. The president of our institute, our venerable D. F. Pieper, may celebrate the fiftieth anniversary of his activity as theological teacher of our institute. Already more than three years ago he was able to celebrate the fiftieth anniversary of his preaching in full strength and sprightliness, and now he has also been allowed to experience the day when he has worked for a full fifty years as a teacher of our theological youth. It was on October 1, 1878, after the then Pastor Franz Pieper had been elected professor at Manitowoc, Wis. by the assembled Synod in May of that year, that he happily arrived here with his own, was introduced to the student body that very day, and then began his teaching career. Since that day he has worked tirelessly in the service of our institution, and has not only seen more than 3,000 young theologians who have sat at his feet enter the ministry, but has also served our entire Synod through his work on our journals, through his shorter and more detailed works, especially through his three-volume "Christian Dogmatics"; and we may also say that through his words and writings many outside our circles have also been promoted in theological knowledge. As far as we know, such a commemorative day has not yet occurred in the history of our seminary or of any seminary in our country. This special grace of God moves us all to heartfelt gratitude to the giver of all good gifts; for in these fifty years our teacher, as a true Lutheran theologian, has written the two main pieces of all true theology with great

The doctrine of the sole validity of the infallible Word of God in doctrine and life, and the doctrine of the grace of God in Christ Jesus as the only ground of our salvation.

This significant period of time was already commemorated at the end of the last academic year in June at the academic celebration, since D. Pieper had then completed his fiftieth year of teaching. But now, on October 19, a special celebration of this event will take place through a festive ceremony.



Prof. D. F. Pieper.

Born at Carwitz, Pomerania, June 27, 1852; ordained and inducted at Centerville, Wis. in July, 1875; professor of theology at St. Louis, Oct. 1, 1878; president of Concordia Seminary, St. Louis, since May, 1887.

Po" our schools and educational institutions.

The Colegio Concordia in Crespo, Argentina.

After a general report on the first meeting of the Argentine District appeared some time ago, it might interest the Christians in the North American homeland to hear something in particular about our teaching institution, the Colegio Concordia.

It goes without saying that our district has long and thoroughly occupied itself with this institution. At the time of the report of the supervisory authority, that is, before the new class was admitted, 7 pupils were preparing for the sacred office of preaching and 2 for the teaching office. Unfortunately, one student was forced to interrupt his studies for two years because the government had called him to sea duty. In Argentina we have compulsory military service. In 1929 he will be able to re-enter and continue his studies.

The supervisory authority could only report good things about the behaviour and state of health in the institution. The difficult but beneficial and purposeful work of our director, Prof. B.H. Ergangs, was duly emphasized and acknowledged both by the supervisory authority and by Mr. Henry W. Horst, who had visited the institution.

The double professor's apartment, planned in 1927 and then built according to Beschlich, has been handed over for its intended purpose, so that our professor can now not only live more comfortably, but also work more undisturbed, which was not always possible as long as he had to live in the institution building itself. Of course, not all the money for the building has been received from the congregations, but we are not worried that it will not come in little by little. The synod has even been pleased to decide on the external plastering of the buildings on the weather side. This is almost necessary in this country because of the dampness, especially where an inferior class of brick is used for building. Little by little the buildings are to be plastered all around. So slowly, but with God's help, we will surely make progress.

Not everything is as it should and could be. There is a lack of gymnastic equipment; there is still a lack of interior furnishings everywhere; there is still a lack of cupboards, also in the library for the existing and soon to be added books. These things have been and are still being brought to the attention of our congregations. The property, including the building for the institution, was paid for in full last year, after the congregations had once again made an effort in this direction. Thus the burdens, though still there, are no longer so great, and our district has a beautiful property.

Little by little, the entire grounds of the institution are being beautified through the planting of trees. Individual community members from different communities in Entre Rios had donated trees. These trees, not only shade and ornamental trees, but also many good fruit trees, were planted by the students under the guidance of their director during their free time. In a few years, oranges, mandarins, apples, plums, limes, etc. will be harvested there for the enjoyment of the students and in the interest of the kitchen. In order to be able to continue these plantations purposefully, the synod has adopted a block plan for the further development of the institution. We thank our God that he has helped us so far. He will continue to help.

This year there are 16 students at the institution.

We will report briefly on the course of this celebration in the next number; but we certainly speak in the name of our entire church when we say on this occasion: Glory to God in the highest, thanks for his many benefits, which he has shown to our church through this teacher for fifty years! May he be his shield and his very great reward in time and eternity, and may it be light to him around the evening, which is now dawning more and more for the seventy-six year old teacher, but still mentally and physically spry! Zech. 14, 7.
L. F.

It is a lovely garden of God, shone upon by the bright sun of the gospel; and in this children's paradise, as a gardener called and appointed by God Himself through the church, the Christian teacher labors, carefully tending the tender plants entrusted to his care, that they may grow, blossom, strengthen, defy the storms of life, and at last, at the last great harvest, be gathered up into the eternal heavenly barns. The Christian church school is therefore a costly jewel, which cannot be paid for with all the gold in the world; it is a planting-place of the Christian church, sanctified by the word of the Lord; it is, as it were, the apple of our eye, which we must guard with the greatest caution, and defend by all Christian means against external and internal enemies. God the LORD delights in it, and the holy angels shout for joy when they descend upon it. May God richly bless our church schools, which have now begun again, to the praise and glory of His name! E.

A. Dümmling,

City missionary in Milwaukee, Wis.

Missionaries return to China.

Even though the political situation in China has not yet been completely clarified, many missionaries of the various mission societies are already returning to their field of work in China.

Our own missionaries have repeatedly written that it is now completely quiet in Hankow, Shasi and Jchang, and have asked that not only single missionaries but also missionaries with families be sent out.

As a result, a number of our mission workers are now on their way to China again.

On October 5, missionaries E. C. Zimmermann and wife, W. H. McLaughlin, and two sisters, Frida and Marie Ölschläger, departed from San Francisco on the steamer *President Adams*. Their voyage will be via Honolulu and Japan. God willing, they will arrive in Shanghai on October 29 and in Hankow a few days later. Steamship changes need only be made in Shanghai.

During their stay in San Francisco, the dear travelers enjoyed the hospitality of our fellow believers in that city, which had been graciously arranged by Praeses Artur Brohm.

On 4 October the Walther League there gave the missionaries a reception and a farewell celebration in their hospice, in which Fr. and Mrs. Gehe rendered very special services. On this occasion Praeses Brohm, on the basis of Apost. 21:13 to the missionaries and to the other participants, which left a deep impression. The celebration concluded with a common confession of our Christian faith and with prayer and blessing.

It is extremely gratifying that our missionaries have not allowed themselves to be deterred by the political situation in China. Missionaries Zimmermann and McLaughlin are going out for the first time, and Miss Ölschläger for the second time. The latter were on leave in their homeland and during this time they took off special studies in their subject.

May God in grace guide the missionaries and richly bless their work for the salvation of many souls in China! They are hereby recommended to the intercession of our Christians.

Friedr. Brand.

For our heathen mission.

Dear "Lutheran"!

In your issue of August 28th you again brought us a heart-rending report about the wonderful progress of our heathen mission in India from the pen of our mission director D. F. Brand. But as heartwarming as the report is, it must fill every Christian heart with deep sadness that the necessary funds are still lacking to send more workers into the great overripe mission field in India. In my opinion, here is a very special and also very beautiful opportunity for individual wealthy churches among us to remedy this crying need. If we read Acts 13, we see how the single church at Antioch dispatched Paul and Barnabas to the work of the Gentile mission. Further, in the letter to the Philippians, we read how the individual church there supported the apostle Paul in his work, Phil. 4, 10-20. Now, even though our whole synod - an association of churches - is doing and supporting the work of the Gentile mission, I know of no Word of God that forbids individual churches, or even individual wealthy Christians, to pay the salary for an individual Gentile missionary. That would amount to only P 1, 2 00 a year and would take a great burden off the shoulders of our Heathen Mission Board. I mean such a wealthy congregation, or such an individual wealthy Christian, or a visitation circle, could quite well, in addition to their support for the Heathen Mission, take over this special P1, 200 for the salary of a missionary referred to them by the Heathen Mission. The missionary could then send them a report and a letter of thanks from time to time. This would certainly be a rich blessing to those concerned and would further their interest in the heathen mission. I understand that our young people in the Walther League are following such a plan and supporting individual missionaries. Shall our young Christians shame us old Christians with greater missionary zeal?

Dear "Lutheran," why don't you tell our congregations the above plan?

With warm regards

An old missionary friend.

Zuv Church Chronicle.

From our Synod.

Our Heathen Mission. In the foregoing we publish a letter from an old, particularly interested missionary friend to the "Lutheran". The letter writer remarks in his accompanying letter: "The constant financial shortage in our heathen mission moves not only me, but many other minds. I have therefore ventured to write the enclosed article for the -Lutheran^, and my heart's prayer is that it will be received. I am convinced that when first one congregation follows the plan, others will receive it."

What the letter writer says is really true. We have labored in our heathen mission in India for years and won few to Christianity. Now the heathen are coming by thousands asking for instruction. Quite rightly said one of the fathers of our Synod at one of the District Synods this year, "God's blessing departs from our Synod if we do not enter into the open doors. We want to save, but save in the right place, so that the mission may prosper.

And can go forward. Our Saviour was not thrifty toward us; shall we be thrifty toward him?" We commend the plan, which is followed by many English churches of our country, who have but a stunted gospel to preach, to our richly blessed Christians. L. F.

From Alabama. Recently the treasurer of our synod received P403. 49 from Alabama to pay off the Synod debt. This was an offering of thanksgiving from our Lutheran negroes in Alabama for the grace of the Lord in sending them Lutheran pastors and teachers to show them and their children the way to life. This collection does not seem large when we think of the great needs of the Synod and the great debt in its coffers, and yet it is in truth a great gift, considering that it comes from the poorest of the poor. It is, after all, common knowledge that the negroes in Alabama are among these. To this end they collected the money in July and August, at a time when money is particularly scarce in the South; added to this, much rain indicated that there would be either no crop at all, or yet only a small one. One must also be somewhat acquainted with the conditions among the Southern negro population.-The crop must bring in with them the money to repay the cost of seed, manure, etc. Considering all this, it is in truth a very considerable thank-offering, and it shows again the fruit which the preaching of the gospel is bearing among the Negroes in Alabama. To give but one example, which Superintendent G. A. Schmidt, of Selma, Ala. names, a servant girl, who receives P1. 50 days' wages for a long day's work, contributed P1. 75 to this collection, \$1 for himself, 50 cents for his grandmother, and 25 cents for his great-grandmother. L. F.

School, Synod, Mission. More and more our school children are gaining interest in the work of the Synod, and are being drawn up to give gladly and willingly to it also. Thus we were lately informed that during the past year the children of our parochial school at Seymour, Ind. have raised P100 for the support fund of the Synod, and they have also collected \$50 for the asylum for the feeble-minded and epileptic at Watertown, and again P50 for the negro mission. Several of the boys who graduated from the school intended to go to River Forest to be trained as teachers. We repeat again what has been often said: our parochial schools are not only in and of themselves splendid planting places of the church, God's garden for church and state, but through them we obtain the large number of pupils and students who are preparing for the preaching and school ministry. The experience of all other churches, which so often suffer from a scarcity of candidates for the preaching ministry, confirms this assertion. L. F.

Domestic.

False Prophets. The warning against false prophets and false teachers must always be repeated, especially since false teachers today use the wonderful invention of the radio to spread their false teachings. Such false prophets are not to be listened to even when they use the radio to present their false doctrines; for when the Saviour says, "Beware of the false prophets which come unto you in sheep's clothing," Matt. 7:15, and when the apostle Paul says, "Take heed of them which cause division and offence beside the doctrine which ye have learned, and depart from the same." Rom. 16, 17, so therein is also most certainly this, that one should not listen to their Nadioansprachen. Especially in such nadio-lectures the actual false teachings of the false teachers are often concealed or covered up, so that the

listeners get the idea that things are not so bad with these false teachers. This is true of the Christian Scientists, it is true of the Truth Center in St. Louis, it is true of Zion City, the city of the followers of the false prophet Dowie, and other false teachers and enthusiasts. But it is also true of some co-operatives that are not such gross false teachers and claim to stand on the Bible. It is otherwise true that the teachers at the various Bible Institutes in Los Angeles, Chicago and elsewhere hold the Bible to be God's Word and want to preach the Bible doctrine; but it is also a fact that they otherwise stand absolutely on the Reformed standpoint and especially reject the Bible-Lutheran doctrine of the means of grace. In addition, they do not accept other doctrines that are clearly revealed in God's Word, and they lead grossly erroneous teachings, especially with regard to the doctrine of the last things, for example, the doctrine of a millennial kingdom (chiliasm). Therefore, the warning against false teachers and false doctrine also applies to such cooperatives, their preachers, their writings, and their radio proclamations. L. F.

The United Church of Canada. It is well known that two years ago the Congregationalist churches of Canada united with the Methodists and Presbyterians there to form the "United Church of Canada." A lengthy account of the two years' development of this union has now been published, offering the reader a glimpse of the activities of the new church body. The twenty-six church boards and committees have been reduced to six; three church journals have been merged into one weekly, *The New Outlook*; instead of the fifteen theological institutions there are now only eight; the twelve different church tax offices have become one; smaller congregations have in numerous instances been united into larger parishes. The united church at present numbers 3, 695 preachers and missionaries; it has 6, 300 Sunday-schools, with 68, 000 teachers and 659, 000 pupils, and in the institutions maintained by it. Institutions there are about 500 students. During the last year, according to the published report, the church had an increase of 19, 820 members.

But not all the churches of the three communities mentioned have joined the united body of churches, and from another source we learn that even the congregations which have remained separate have shown progress and growth. Even in the sectarian circles of America there are preachers and laymen to whom doctrine is a matter of conscience, and who therefore do not consent to church unions beyond doctrine. With the unification addition of our time it is necessary to be careful that we stay with JEsu word, Joh. 8, 31. 32. J. T. M.

Why men don't go to church. The well-known American statistician Roger Babson, whom many people in this country regard as the greatest authority on all questions of business and capital, and on whose word many place great weight, recently wrote: "Far more men would go to church if they knew for certain that there they would really find help and comfort. Men do not go to church to hear treatises on the League of Nations, on Prohibition, and other things, in regard to which they can far better inform themselves by newspapers and monthlies which they have on the table at home."

To this the "apologist" remarks: "Alas, if many "modern preachers had ears and could hear what the empty pews say that cry nay!" Unfortunately, the Methodists are among the chief sinners in this piece. What their preachers preach is for the most part vain talk, mixed with false doctrine. Many of these preachers are also lodge members,

and the Lodge is one of the main reasons why men in our country do not go to church. A good member of the Lodge thinks that he does not need a church.

J. T. M.

Our children. One of our country's foremost judges, Judge William McAdor of New York, recently spoke to a gathering of men on the subject of criminals and their treatment. What he said there, among other things, we too may take to heart. He said, "How shall we meet the uncanny rising tide of juvenile crime in particular? It is my firm conviction that things will not improve if we do not succeed in reaching children while their hearts are still receptive, that is, between the ages of seven and fifteen. We endeavor to acquaint the children with tables of arithmetic, but fail to teach them the commandments of God. We educate the mind at the expense of the heart. Our children grow up in the delusion that science has decided everything, and do not suspect how small the number of solved questions is next to that of unsolved ones. The fruit of our present way of teaching are shameless old men in infancy."

These words, too, show us that we must not give up our Christian parochial schools.

J. T. M.

Atheists and Monkeys. As the paper tells *Cablegram*, the members of the American Association for the Propagation of Atheism recently adopted the following resolution: "Be it resolved that this Society declare with its friends their kinship, by direct descent, with the apes (simians), and that they hereby deplore the habitual contemptuous attitude towards these our forefathers. We further reprove the unspeakable conceit of our fellow-men, who, because they walk along in garments, think that they are not related to the animals. We beseech all atheists, wherever they may be, to acknowledge without fear, nay, with pride, their ancestors [meaning apes]."

He who rejects God's Word has no truth to hold on to, and the devil mocks him. "Because they thought they were wise, they became fools" Rom. 1, 22.

J. T. M.

The Curse of Divorces. In one state of our country, as reported in the "Lutherische Kirchenzeitung," inquiries were made in a number of large towns as to the conditions of orphans. Of the 19, 879 children reported to be in need of care from public funds, only five per cent were full orphans; thirty per cent were half-orphans; the remaining sixty-five per cent were such children whose parents were both still living, but divorced.

What a crime husbands and wives who divorce commit against their children!

J. T. M.

"A rich man." We read it in this morning's paper. It was a rich man. He had his palace, his great business, many servants, everything the heart could desire, with great honor, many pleasures and friends. But - at night he could not sleep. He took poison. Early in the morning his household found him dead in bed. "He was a rich man." And for morning worship we read the 73rd Psalm, "How they come to ruin so suddenly! They perish and come to an end with terror," v. 19.

And then, "Nevertheless I abide always in thee; for thou holdest me by my right hand; thou guideest me according to thy counsel, and receivest me at last with honor," vv. 23-25.

Verily, the pious Assaph was - a rich- man.

J. T. M.

Radio in Finland. While in this country our broadcasting stations are often put to the service of low-grade music, fist-fighting, and ball games, the people of Lutheran Finland exhibit better taste. A survey held there showed that radio owners give preference to the broadcasting of worshipful celebrations. In second place come lectures on educational matters. In the musical field, unanimous preference is given to playing the five-string Finnish harp, followed by singing, orchestral music, and, what may seem strange to us here, instruction in languages. There is little interest in "jazz" music, which is common in this country.

Where do you think this difference comes from? Finland has enjoyed the blessing of Luther's Small Catechism, and it is still the "lay Bible" of the Finnish people. Does not Finland owe its "better taste" to this noble educational book?

J. T. M.

The "holy water". In the vestibule of every Catholic church there is a basin containing "holy" or "consecrated" water. This holy water, according to Roman belief, is said to have the property of helping not only against the temptations of the devil, but also against physical ailments. Every Catholic, therefore, sprinkles himself with the holy water on entering or leaving the church, and then has bodily and spiritual protection as needed. This holy water is so powerful that not a mosquito can live in it and lay eggs. At least this is what the Roman archbishop claimed in Balboa in the Canal Zone, where mosquitoes are a plague on the land and therefore all standing water must be removed. But the government official did not believe him, but fined him fifty dollars for leaving the basins filled with water open and uncovered in his cathedral, against the regulation of the Board of Health. As the investigation proved, the "holy" water was a breeding ground for countless mosquitoes.

The "holy water" also belongs to idolatry, whereby the Roman church desecrates the first commandment. J. T. M.

Abroad.

What about the Protestant heathen mission in the wide world? Prof. Julius Richter, the well-known missionary, writes about the expansion of the Protestant world mission: "In March, 200 delegates of the Protestant world mission gathered in Jerusalem. Slightly more than half of these are representatives of native churches. The total number of missionaries is about 30,000. They are assisted by over 130,000 indentured workers. There are well over 8 million Gentile Christians. The evangelical missions maintain 50,000 schools in which millions of Gentile and Christian children are taught. In addition, there are 100 colleges with 23,000 students, 300 teachers' seminaries with 11,000 seminarians, and 460 preachers' seminaries with 11,000 students. The evangelical mission also maintains 858 hospitals and over 1,100 doctors. The annual expenditure exceeds 280 million gold marks (P70,000,000). The Catholic mission is not included in this figure."

Beautiful, big numbers! And yet only like a drop in the bucket when you consider the numbers of the Gentile world. In the two countries of India and China alone there are more than 700 million people.

L. F.

Progress of Protestantism in Austria. In Catholic Austria a movement of conversion from Catholicism to Protestantism has been going on for some time. At first it seemed as if it wanted to capture wide circles; but for this

it has not come. Nevertheless, the conversion movement is by no means small. The number of those joining the Protestant churches, especially the Lutheran Church, is still significant. Thus in 1927 in ten cities, among them very important ones, 813 Catholics converted to Protestantism. In the same period only twenty left the Protestant churches and went over to the Roman Church. Considering how strong the Catholic influence is in Austria, these figures are not without importance. J. T. M.

For the "Glory of God". The following advertisement was found in the Berlin "Katholisches Kirchenblatt" of June 3rd of this year: "On Corpus Christi Day, in the afternoon, on to the parish festival after the Bock Brewery! The concert begins at four o'clock. Address: Most Reverend Father Leiber, 8th [Societas Jesu, a member of the Jesuit Order]; torchlight procession, children's entertainment, from seven o'clock dancing in the large hall. To cover expenses: admission for adults 0. 50 M., children under 14 years 0. 10 M., children under six years free. All children will receive a torch free."

This is how the Roman Church celebrates the Feast of Corpus Christi, a feast invented to glorify her human sense of the transformation of the Host and of the presence of Christ in it, even outside its use in the Sacrament. This is an ungodly doctrine, clearly Against the Holy Scriptures. A Roman paper describes it, as follows: "As a prisoner of love, the great God lives in the narrow enclosure of the sanctuary, more silent than the fly that surrounds the altar. But once a year the prisoner of love opens his cell and steps out of hiding. Once a year he leaves the silence of the sanctuary and the dim walls of the house of God, and goes in triumph through the streets and the corridors, and makes all the earth his temple. O glorious, God-blessed Corpus Christi!"

We say to this: O godless, heathen liar, who writeest these things! Out of the holy supper thou makest an abomination; out of the great, living God, who fills all things, thou makest a miserable idol, shutting man up in an enclosure, and then once a year releasing him from captivity, that he may make the "whole earth his temple." Luther was truly right when he wrote that the papacy at Rome was instituted by the devil. J.T.M.

The mission among the Jews in Palestine is making blessed progress, according to a report in the "Evangelical Lutheran Messenger of Peace". It says: "The Bible societies literally cannot supply as many Hebrew New Testaments as are needed today. Recently the large Hebrew New Testament by Prof. Delitzsch could not be obtained because it was sold out, and the small pocket edition by Zalkinson was no different. This proves that the demand for Hebrew New Testaments has never been so great in the history of the mission to the Jews."

The following is reported from the experiences of a missionary in Palestine: With the changed conditions, strange things may happen to the missionary to the Jews in Palestine today which would not have been possible in former times. Yours truly visited the tomb of Rabbi Meyer in Merom, where thousands of Jews gather annually to celebrate the Feast of Lights. Missionary Sigel gave a tract to a rabbi while there, elaborating in Hebrew John 1:17: "The law is given through Moses." To his surprise, the Jewish teacher immediately completed the sentence by saying, "But grace and truth have been through JEsum Christ." Further conversation then revealed that the Jewish rabbi was an avid reader of the New Testament.

J. T. M.

Idoltrous abomination.

Our Prof. M. S. Sommer made a trip to Europe during the past summer vacation. In his journey through Germany he came also to the old city of Offenburg, in Baden, and found there, in the Roman Catholic church of Zum Heiligen Kreuz, a prayer to the Virgin Mary, which, framed and hung up, is recommended to all visitors to pray. He copied it and sent it to us for the "Lutheran" as a proof of how even today the worst idoltrous abomination is found in the Roman Church. Nor is there a word said of the Saviour in the prayer. The prayer reads thus:

Mary helps!

Mary always helps - she helps at all times!

I cry out with confidence in suffering and death: Mary always helps, in every need!

So I believe and live and die on it: Mary will help me to heaven! You can help me, O most powerful; You will help me, O most kind; You must help me, O most faithful; You will help me, most merciful! O Mother of graces, the Christians' refuge, Thou refuge of sinners, the salvation's fortress, Thou hope of earth, the heaven's adornment, Thou consolation of the afflicted, their protective panacea: Who ever implored Thy help in vain? When hast thou forgotten a childish prayer? Therefore I persist in cross and sorrow: Virgin, Mother of God mine, Let me be all thine own, Thine in life, thine in death, Thine in misfortune, fear and trouble!

Mother, in thee I hope and trust;

Mother, to thee I cry and sigh. Mother, most gracious, help me!

Mother, most powerful one, lend me your protection! O Mother, come, help me pray! O Mother, come and help me fight! O Mother, come and help me suffer! O Mother, come and stay with me! Thine in cross and bitter sorrow, Thine for time and eternity. Virgin, Mother of God mine, Let me be all thine own!

The Luther hymn and the way it is sung.

It is not known exactly when Luther's hymn "Ein' feste Burg ist unser Gott" was composed. Recently, the assumption that Luther wrote it in 1527, a year that was particularly difficult for him in some respects, seems to be widely accepted. In any case, this hymn is one of the gifts given to us by God through Luther, for which we should give thanks on the feast of the Reformation. And not only for the song, but also for the way of singing, which so completely fits the words of the song. In the book "Rings um Luther" the following words about this melody are worth reading:

"Luther created the Protestant hymn and was the tone-finder for its words. His Luther hymn 'Ein' feste Burg ist unser Gott' is a battle hymn, and this not only in its martial imagery, but also in its tone. Whoever listens to Rinck's prelude [the famous organist Rinck composed this around 1800] will hear the three times 0 of the beginning, in the Batz and

nate and eight days had brought. Surviving him are his widow, eight children and three stepchildren.

At his funeral on September 24, in a crowded church and with the participation of numerous fellow ministers, the undersigned preached the funeral sermon and Praeses H. Meyer gave an address. His last words were, "Let me go!" and those who stood around his deathbed had to think of the words of the hymn, "Let me go, that I may see JEsu!" J. Brauer.

Teacher Bernhard Ostreich was born at Watertown, Wis. on April 16, 1860. After his confirmation he entered the Wisconsin Synod teaching school at Watertown to prepare for the school office. His first school position was in Milwaukee, Wis. then he followed a call to Courtland, Minn. where he also entered into holy matrimony with Christine Horst on Dec. 21, 1884. In April, 1911, the Lord took his spouse to himself. He later followed a calling from Trinity Parish in St. Paul, and as a new parish branched off, he took charge of the newly formed school of what is now St. Stephen's Parish. Sickness caused him to resign his office temporarily; but after recovering, he answered the call of the Town Moltke congregation at Gibbon, Minn. Here he entered into matrimony for the second time on November 24, 1913, to Auguste Krause. His last services as a teacher were rendered to the congregation at Town Dryden near Gaylord, Minn. where after five years he resigned his position entirely on account of ill health and moved with his wife to Waconia, Minn. On August 16, 1925, he suffered a stroke from which he never fully recovered. As early as March of this year his condition became worse, so that it was thought that his end was near; but he recovered somewhat until four weeks ago, when his condition became such that he could make himself understood only with great difficulty, his tongue being paralyzed. On September 29, the Lord gave him eternal rest.

The funeral took place on October 3. Fr. Wm. F. G. Schneider preached in German on the swan song of the aged Simeon, and P. C. Seltz of Howard Lake in English; various choirs sang suitable funeral pieces. The deceased brought his age to 68 years, 6 months and 13 days, and leaves his widow, four children, six grandchildren, three brothers and three sisters.

In his memory, mind wreaths have been donated to the Provident Fund by the Women's Clubs, former parishioners, relatives and the Teachers' Conference in the amount of P86. 50. May his memory remain with us in blessing!

Theo. Hangers.

Otto Faas, a student of our seminary at Springfield, Ill, died suddenly September 22. He was born January 17, 1903, in Pilot Township, Iowa County, Iowa. In September, 1922, he entered our institution with the intention of being prepared for the sacred ministry of preaching. In 1923 he suspended his studies, but resumed them in 1925 and was now a member of the second seminary class. In 1931 he would have entered the ministry. His mortal remains, accompanied by the president of the institution and six students, were brought home to Victor, Iowa, where they were given a Christian burial on September 26. Father F. Kreutz, Sr. delivered the funeral oration on Luk 7:11-17. His early departure is mourned by his parents, three brothers and five sisters.

H. A. Klein.

New Dvrrrksarherr.

All books, musicals, pictures, etc., shown at this place, may be obtained through the Concordia Publishing House, St. Louis, Mo., at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Little hints for thoughtful readers of the Bible. Presented by D. Otto Willkomm, retired pastor. Published by the Schriftenverein (E. Kliirner), Zwickau. 34 pages 5"x7"/s. Price: LI. 0. 60.

These 38 little finger pointers for thoughtful Bible readers were first published by the author in the "Free Church". We have reprinted a number of them, since we liked them so much, in the "Lutheran" and are pleased that all 38 pieces have now been made so easily and conveniently accessible. The author quite rightly says in the preface, "Thoughtful readers should all be Bible readers; but our newspaper and novel-reading sex has become accustomed to read quickly and superficially." Therefore it is valuable that a careful Bible scholar should bring a number of God's words fairly near to the reader in their content and meaning. L. F.

The Future of Our Christian Day-School. By Rev. W. Nordsieck.

An essay delivered before the fifty-fifth convention of the Central District of the Missouri Synod at Fort Wayne, Ind. 1928. 45 pages 4x6. Price: 5 cts. and postage. To be obtained from Rev. W. F. Docter, 539 E. Wheeling St., Lancaster O.

This is the English paper which was presented to our Middle District this year, and was listened to with such interest that the District decided to have it printed in pamphlet form, and to distribute it widely at the cheapest price. It treats the question of the parochial school from a peculiar point of view. It first shows, as is evident from history, that the parochial school is not likely to be brought to ruin by its enemies outside our church; secondly, that the necessity of the parochial school is established by what the Scriptures teach concerning the duties of Christian parents toward their children. Hereupon it is shown that the necessity of the parochial school also arises from the duty of Christian congregations and pastors toward the youth of the church, and it is concluded with the proposition that so long as these two principles are rightly taught and rightly followed, the future of our parochial school is also assured. We have purposely given the contents in somewhat greater detail according to the four theses, in order to help also on our part that this good little booklet be quite widely distributed.

L. F.

Olavus Petri and the Ecclesiastical Transformation in Sweden (1521-1552). A Study in the Swedish Reformation. By Conrad Bergendoff. The Macmillan Company, New York. 264 pages 5"x7"/s., bound in cloth with gilt title. Price: H2. 50.

This is a valuable historical study of an area that, to our knowledge, has not yet been treated much, namely the Reformation in Sweden, which made Sweden a Lutheran country and still is to this day. The author has made detailed studies in the university libraries of Upsala, Lund and Berlin. He first shows how the Reformation was accomplished in the years 1521 to 1531, then describes the life and work of Olavus Petri, the most important man in the Reformation movement, and concludes with an account of the subordination of the church to the state. Olavus Petri learned much from Luther, but also worked independently. The author is a pastor of the Swedish Lutheran Augustan Synod, and the book is a good achievement in a fairly unknown field.

L. F.

Evangelical Lutheran Household Friend Calendar. Founded by D. O. Willkomm. Published by Martin Willkomm, Berlin-Zehlendorf. 45th year. Published and printed by Johannes Hermann, Zwickau. 93 pages 5"x8"/s. Price: LI. 0. 60. To be obtained from Concordia Publishing House, St. Louis, Mo.

This excellent calendar, which D. O. Willkomm founded and published for many years, and which is now published by his son, Rector Martin Willkomm at the theological college in Berlin-Zehlendorf, retains its good name also in this volume. Two excellent, longer articles stand out among the many small, good things. One is entitled "Die Hausapotheke" (The medicine chest) and shows how Luther's Small Catechism accompanies the whole Christian life and is a proper medicine chest for all situations in life. The other article is a beautiful reflection on the hymn "God of Heaven and Earth." While the first article was written by the present editor, the second was written by the former editor, who is still active in his old age. Particularly beautiful in this calendar is also the pictorial decoration, which does not come from some blob or bad draughtsman or incompetent illustrator, but brings Christian artists like Rudolf Schäfer before the eyes. Under the title "Ein Lutheraner, der seine Kirche liebhatte" (A Lutheran who loved his church) a small memorial stone is also set to Blessed Lamprecht.

L. F.

Sacred Choruses. No. 9. Our Father. For mixed choir. By Walter Saßmannshausen, 5220 kensacola ^vs, OüicaZo, Ill. 3 pages 7x10. Price: 15 Cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

Organ prelude, choir, German and English text.

L. F.

The way is narrow) that leads to life. In the comfortable breadth and width of the way and gate to destruction, and in the oppressive narrowness of the way and gate to life, there is a heavy temptation for our hearts to choose the broad way and avoid the narrow gate. The natural human heart is drawn to the broad way, to the life of sin. But the narrow way, the life according to God's commandments, repels our natural mind. How necessary, therefore, is Jesus' admonition, "Enter ye in at the strait gate!"

Further, Jesus justifies his exhortation by saying that the wide gate and the broad way are frequented by the masses, but that the narrow gate and the narrow way are frequented only by a few. In this, too, lies a great temptation to our natural heart; for who would not gladly walk with the great mass? How readily does our sinful heart excuse itself with the example and precedent of the great multitude! It is so easy to go with the flow. The little flock, on the other hand, has also always been the despised one in the world. How necessary, then, is Jesus' admonition, "Enter ye in at the strait gate!"

Another reason Jesus gives for his exhortation is because of the difficulty of access to the narrow gate and the narrow way. "Few there be that find him." The entrance must be sought. This is not necessary with the broad way; for on the broad way every man stands by nature. Man has only to follow his nature, and so he cannot lose the broad way. And the resolutions of the will to sinful living and doing also arise quite by themselves in the natural man. It is not so with resolutions and decisions for the good. Here the heart must first struggle with itself and search with difficulty. And therein again lies the danger that we may leave the narrow way and wander away on the broad path. For who likes to search and toil? How necessary therefore is Jesus' admonition, "Enter ye in at the strait gate!" Or as He says in another place: "Strive to enter in through the narrow gate" Luk 13:24.

However, Jesus points out the most powerful reason for his admonition by revealing the goal of the two gates and ways. The broad way and the wide gate lead to destruction. The narrow gate and the narrow way lead to eternal life. At the end of the broad way there appears a dreadful destination: hell with its eternal torment, with its terrible damnation. But at the end of the narrow way, heaven beckons with its eternal bliss, with its blessed rest. Who would not like to escape from damnation and enter into eternal life?

Come, ye Christians, enter ye in at the strait gate. Deny yourselves!

Purify yourselves from your lusts,
Conquer them that ye are Christians,
And stand in the power of the Lord.

Renounce the world and its lust; control sinful desire! Walk after Jesus always toward heaven! You can do it, for in faith you have the power to enter forever through the narrow gate and to walk in the narrow way. Only follow your faith! The right kind of faith is shown by the fact that it seeks heaven by overcoming the world. For thus the apostle writes: "Our faith

is the victory that overcame the world", 1 Joh. 5, 4. This is also one of the fruits of faith, that we fight for the heavenly crown with all our spiritual power. "Be thou faithful unto death, and I will give thee the crown of life," saith the exalted Saviour, Revelation 2:10.

_____ Ma.

From the Reformation history of the year 1528.

Distressing experiences of Luther from this year.

Luther bore many a stake in the flesh. The worst at this time was not the pope and his scales, for from that angle he expected only vexation. What grieved him most was that those who posed as friends of the gospel brought so much disgrace to the gospel.

There was Andreas Bodenstein of Carlstadt, the restless evil. The blessed, unforgettable D. A. L. Gräbner called him the great Abc in front of his students. Luther had been very clean with this Absalom from 1522 on. He had forgiven him his follies, had tried to help him by writings, had shown him hospitality for eight weeks, when he was otherwise hardly tolerated in Saxony, and had interceded for him with the Elector, who had almost completely settled accounts with Carlstadt. In 1528, however, the latter again caused Luther enough distress. In June Luther had to write: "Carlstadt has in mind to go away; he is and was and will remain Carlstadt." A little more than a month later he seemed to have changed his mind; for Luther reported to Nikolaus Gerbel in Strassburg that peace and quiet reigned in Wittenberg; "Carlstadt alone, the adder in our bosom, is indeed trembling, but does not dare to come out into the day." But soon the latter began to deal again. In June he writes to Chancellor Brück and raises all kinds of accusations against Luther, and again puts forward his false doctrine of Holy Communion. Luther must now reveal Carlstadt's deceitful doings, who had vowed to refrain from his scribbles. But what had he done? He was again in correspondence with the sacramenters, the false teachers concerning the sacrament of the altar, Krautwald and Schwenkfeld in Silesia. He had also let a book go out without his name, but confessed that it was his work. Luther wanted to be patient with the man, although he had to confess that he did not quite know what to do with him. Toward the end of the year Carlstadt escaped from Wittenberg.

The preacher Paul Lindenau caused his superior Nikolaus Hausmann in Zwickau much distress and heartache and the church of God much annoyance. Luther also acted cautiously and wisely in this case, and out of consideration for the office of preaching, as he says, did his utmost to prevent a public trial of the case and to prevent the pastor from being driven out in disgrace. Lindenau's doings consisted in his becoming personal in the pulpit, "grievously insulting blameless and godly men," dropping unseemly words about family relations, seldom going to the table of the Lord, and teaching "coldly" of the Lord's Supper. Luther suggested to him that he was not walking worthily of the Gospel, that he was stirring up trouble and mobs for his [Lindenau's] glory. He should not supply Satan with weapons for his raging. Luther then also took Lindenau into his house for some days, and tells us why: "I will keep Paulum here for some days, that I may make him more courteous and capable of future unity." But all love and trouble were in vain. Lin-

denau assumed no sanity and finally had to be removed on the advice of the visitors.

Another preacher worries Luther because he is too violent. Luther has already negotiated with him, but without success. He wrote to Amsdorf about D. Amandus - that is the name of the pastor: "Once he was accused of being violent and impetuous, but otherwise he is a very capable preacher; although I would wish for greater assurance that he had someone like him or someone higher at his side. Also the behavior of the. Luther was also saddened by the conduct of the pastor in Waltershausen near Gotha, whose name was Drach. He had written a hard letter to this brother, as he says, but must confess, "He has a head; if it be not changed from heaven, nothing remains but that he sing to us, 'Give, give; give, give.'" Isa. 28:10. Luther thinks he should refer this case to the visitors, but adds, "Meanwhile one must bear him [Drach] even with the most impatient patience."

Wilhelm Pravest, a preacher in Kiel, wrote to Luther in a seemingly guileless spirit and explained that Luther was being burdened with various teachings of which orthodox Christians could not assume that he was their author. Let Luther speak out. At the same time, Pravest complained of Melchior Hofmann, a swarming Anabaptist, who, after the manner of this kind of false prophet, was causing much disturbance and offence in Kiel. Luther answered this man as a good friend, and in a friendly manner explained to him what he taught on the points stated. Now this man, who was skilled in the art of dissimulation, used Luther's letter to revile him from the pulpit; indeed, he spread malicious rhymes at Luther, which the latter got to read. Our dear Luther knew how to speak into people's consciences, and this Pravest now received a letter which he certainly did not put behind the mirror. Luther writes: "I have, of course, in deaf simplicity, believing your snake-like flatteries, deigned to command you the gospel, but I see that I have commanded a wolf a sheep. But make no mistake, a lie does not last long. . . . I wonder indeed that it can amuse you reckless papists. ...to plead your cause with deceits and lies. Rather, at last, be ashamed that in your cause you cannot but deceive and lie, as if the light will not also dispel the darkness. . . . Farewell and repent!"

Much trouble and annoyance for Luther and a sharp feather war with duke George of Saxony caused the so-called Packsche Händel, to which we want to go briefly. Otto von Pack, Duke George's councillor and chancery vizier, had revealed to the Lutheran prince Landgrave Philip of Hesse a secret written treaty of nine powerful Catholic princes who had decided to demand Luther's extradition and to restore the papist worship. If the Lutheran princes would not agree to this, they were to be overcome by force of arms and their lands were to be distributed. The Lutheran princes now also planned the necessary armaments, but wisely first sought the advice of their theologians. Luther and Melancthon remained prudent. Their princes had asked whether they could now proceed to the attack in order to forestall their enemies. Their answer was: No; one must not attack or punish anyone "before he has interrogated, accused, and given answer." They say further: "But if it be asked whether murder should be resisted before it is done, or if it is done, so that it may be well resisted that it should not be done, we answer: To ward off and

Punishment is two things and not one. One should defend oneself with proper means, counsel and justice, as one is able, so that no murder takes place; but one should not attack and punish, unless the deed is done or is done publicly in the work, otherwise one would do contrary to the saying of Christ: "He who takes the sword shall perish by the sword/No, justice you shall execute legally."

But the hot-tempered Landgrave Philip struck out, and now all the Catholic princes, Duke George foremost, affirmed that the report of their alliance was an invention. But Link, Spalatin, and Luther were among those who were firmly convinced that the enemies of the Gospel were really up to evil. Luther also spoke to this effect in a letter to Link. Carelessly, Link passed on this letter of Luther. Duke George got a copy of it through a traitor and pounced on Luther in full fury. Elsewhere we have pointed out that Luther finally gave Duke George a sharp rap on the knuckles for letting his writing "Von heimlichen und gestohlenen Briefen" go out.

To the detriment of the Gospel, Nikolaus von Minkwitz had invaded Brandenburg and plundered the city of Fürstenwalde. Luther commented on this as follows: "The evil deed of Minkwitz justly displeases us all, not only because it is committed against secular justice, but especially because it burdens the gospel with a new and great hatred; for in this way we innocent people are forced to bear the annoyances of others. Christ grant that the end may be, and that he do no more vexation! ... I pray for peace." Minkwitz was unable to perpetrate any further adventures.

Luther had to hear about Johann Agricola in Eisleben that he was displaying false doctrines by claiming that faith could be without good works, and that he had presented his doctrine "with a great deal of oratorical artifice and arguing with Greek words. Luther, assured by the "drudgeries of Satan," reproaches him and reminds him how easy it is to fall through Satan's persecutions "if we are not always guarded anew by heaven." In Satan's wiles, Luther says, there is so much poison and danger "that a conflagration arises from a spark." Luther's warning against playing games with doctrine is still in place today. This news was distressing to Luther, but to his joy he heard a few days later from Agricola himself, who explained to him finely and scripturally what he taught of faith and works.

It was God's abundant grace alone that kept Luther cheerful in so many afflictive events and protected him from folly. From his letters and writings one can see his heart, which was cheerful and firm in Christ. He was a unique man. Wisdom of life of a Christian kind in abundance can be learned by everyone from him.

B.

The Pupil Question in the German Free Church.

Our brethren in the German Free Church send regular reports to our Commission for Inner Mission in Europe, which has its headquarters in New York and vicinity. In one of the last reports there is an interesting exposition of the school question in the Free Church, which our readers will be glad to read. P.J.M. Michael writes to the said Commission:

"Thank you very much for your letter. I am extremely pleased that such a beautiful relationship has been established between us. Why the Free Church in earlier years had no

It is not possible to explain in a few words how the Church has cultivated more intensive reporting to America than has been the case. The fact is that the Synodal Assembly of the Free Church last year for the first time adopted the present detailed questionnaires. We all realized that we ourselves must have more reports from our congregations and that you should also receive more reports from us. Previously, there was also well-being reporting, but of course, since the last meeting, this has been done in a more detailed way.



Teacher K. J. W. Reuter,
head of the community
school in Planitz from 1880
to 1913.



Teacher E. Rabe, teacher
at the community school in
Planitz from 1896 to 1927,
head of the same from
1913 to 1927.



Teacher Fr. Gillhoff,
teacher at the community
school in Planitz from 1916
to 1928.

I would like to report to you much more extensively and more frequently on the basis of the synod's decision of the last year. I also agree with you that I should not just report to you every quarter on how things are going, but that we should also keep in touch with each other in some way, preferably on a monthly basis.

"I am writing to you today about the school question, which is so important. We have only one parochial school in our Free Church, namely in Planitz, Saxony, where Father A. Stallmann now stands. Already because of the costs we cannot establish general schools. But even if we could get the money for it, it would be quite futile at present to try to get the congregations to establish congregational schools, not because the congregations have no interest in the matter of congregational schools or do not recognize their importance, but for reasons which are evident from the following letter from D. Otto Willkomm. He was a pastor in Planitz for many years and has dealt with the whole school question in detail precisely because of the parish school there. At my request, he has written down his opinion on the matter, which is as follows:

"Why doesn't the Free Church in Germany drive more mission through the school?

",The founders of the Free Church in Saxony recognized very well that the confession or confession school is an important means for the preservation and spread of the church. That is why the St. Johannis congregation in Planitz appointed a teacher soon after its foundation and established a weekday school. But this was not without struggle and sacrifice (prosecutions against the parents who withdrew their children from the public elementary school), and according to the laws in force at that time the school could only obtain state approval as a private school of the teacher. In doing so, it was limited to the children of the community members and with immediate withdrawal of the

The school threatened to deny permission if a child was admitted whose father had not legally left the national church. So every possibility of mission was cut off by the school; even if the mother belonged to the congregation and the father of the regional church declared his consent or had died, the children were not allowed to be admitted to our school!

"Since the upheaval of the state in 1918 things have changed, and our Planitz school has been able to take in many children whose parents did not belong to the community, and has thus been a missionary. But now the new state asserts with a completely different energy the claim that the education of the people is a matter for the state. Keudell's draft of the Reich School Law, the failure of which has now led to the dissolution of the Reichstag, provided for three kinds of school: 1. the Simultaneous School resting on a religious (Christian) basis, 2. the Confessional School, 3. the Secular School. During the last consultation, the idea of allowing denominational private schools with state support still came up. This would have been a feasible way for our Free Church congregations to establish more parochial schools. But it is very doubtful whether this idea will reappear and be realized in a new Reich School Bill to be introduced after the new elections. But even if that should occur, probably only a few of our communities would be able to establish their own schools, because such private schools "may not lag behind the public schools in their teaching aims and facilities and in the scientific training of their teaching staff" and, moreover, "permission is to be withheld if the economic and legal position of the teaching staff is not sufficiently secured" (Article 147 of the Reich Constitution, paragraph 1). This may be interpreted to mean that in a place where the public schools are eight-grade, a private school with only four grades (such as the Planitzer) will not be approved, even if it otherwise performs the same. And it is very doubtful whether the economic and legal position of the teachers is considered secure where our communities are legally regarded only as associations of persons. Only in the Free State of Saxony is our church recognized as a corporation under public law. Even our synod or universal church is considered in the realm up to now only as a private association! And since this association or federation is only able to exist through the love gifts of our brethren in America,



Old church and school of the St. Johannis parish in Planitz, Saxony.

to pay the pastors of the non-independent congregations and the retirees and widows an adequate salary (which still falls far short of the income of the state church pastors and state-employed teachers), it is at least very doubtful whether the authorities would consider the economic situation of any teachers who might be hired as "secured".

"The foregoing is perhaps sufficient to show how small is the possibility for the Free Church in Germany to proselytize through the school. That it nevertheless happens is a proof of the zeal and diligence of our pastors and congregations. It is done partly through the religious instruction and confirmation classes given by the pastors to the children of the congregation, to which other children are admitted free of charge if their parents agree or do not prevent it, partly through special religious classes set up for non-church children, where this is possible, partly on weekdays, partly following the Sunday service, the latter especially in outlying places. Of course, the religious instruction given by our pastors is made very difficult by the fact that it must be given at times of the day not occupied by the public school, that is, mostly in the late afternoon hours, and, since the children, especially in large cities, go to different schools, it is difficult to find a suitable time for this instruction for all children of the same age; many of our pastors have to use the Saturday afternoon for this purpose, which actually belongs to sermon preparation. And for the members of the congregation (parents and children) it is of course a sacrifice of time, energy and money (Stratzenbahn) that the children, in addition to the regular way to school, have to make a special trip to the religion lesson once or twice a week. Even though our parishioners gladly make this sacrifice, it is understandable that parents who do not belong to our church find it difficult to agree to it. Finally, it cannot remain unmentioned that, where there are no special school rooms next to the place of worship, this religious instruction is held in the pastor's apartment.



Community school in Planitz, Saxony.
Fourth graders (first grade) playing in the schoolyard.

This means - apart from the work that the pastor's wife has to do, which she is happy to do - a restriction of space and thus also an obstacle to mission. "It is perhaps not superfluous to point out here the difference which exists between the school struggles in America and those in Germany. Our brethren in America are fighting for the introduction into the state school (public school) of non-religious instruction.

The state church Christians in Germany fight for the preservation of the religious Christian character of the state school. The Christians of the regional churches in Germany are fighting to preserve the Christian religious character of the state school, demanding that the state train and employ Christian, Protestant teachers, but also granting it extensive influence over



Gemeindeschule zu Planitz, Sachsen.
Third class on the stairs to the classroom. On the right teacher Mrs. Gillhoff.

The Catholics know how to defend themselves against this influence. We free-church Lutherans would naturally prefer to see the state schools become purely secular schools (without religious instruction), provided that we were allowed to establish denominational schools. As things stand, and are likely to continue, we must resign ourselves to sending our children to so-called denominational schools, but deregistering them from religious instruction and having it taught by our pastors.'

"These remarks, for which we can only be grateful to D. Willkomm, I have communicated to you because it will interest you to hear more fully some day about the school question in the German Free Church."

L. F.

From the mission and for the mission.

Spreading our mission to the deaf and dumb in Canada.

Missionary W. Ferber of Duluth, Minn. writes: "The mission for the deaf and dumb in Canada is only a few years old, and yet it is already bearing fruit. Years ago the missionary had an opportunity to preach in Winnipeg to a large audience. Then the door of the deaf and dumb institution in that city opened to us. In 1926 the first five children were confirmed there, the first confirmed Lutherans of our mission in Canada. After some time the doors were opened to us in the other provinces of Canada, especially in Saskatchewan and Alberta, and by order of the Commission the missionary has already made four trips to explore the field, two last year and two last summer.

"The deaf and dumb everywhere received the missionary with open arms. They were heartily glad to see a missionary with whom they could talk about religious matters. Unfortunately, however, a great many knew next to nothing about the Christian religion; nor did most of them understand the signs which we use in the United States. This was

This was, however, a great obstacle in our work, especially when, as was the case here and there, blindness was added to the suffering of being deaf and dumb. But God has given His grace to our work, so that in the vast majority of cases these people did not mind coming repeatedly to the service, even if they did not understand everything of the sermon. They have made beautiful progress in knowledge and now understand the sermons quite well.

"In 1927, of course, there were few who attended the services. The next year things were better; on the last two trips last summer more than sixty persons were served spiritually. Our work will be especially blessed when in the fall the children again come to the Deaf and Dumb Institution in Winnipeg, the only institution of its kind in Saskatchewan, Alberta and Manitoba. Through the children the missionary comes in contact with the parents, from whom he must first obtain permission to teach the children. As far as their denominations are concerned, they belong to all kinds of churches, but the Lutheran, Protestant, Episcopalian, and Greek Catholic churches are chiefly represented. However, since the children are completely neglected in spiritual matters, they do not know at all what these different church communities teach.

"Elderly persons who cannot come to services we teach by letter if they can read and write. Four such deaf and dumb persons in Canada are now taking part in this instruction by letter. But we rejoice when we can meet with them in person; and though this costs much money, it is worth the trouble, for they are immortal souls, purchased with Christ's blood.

"There are many children in the institution at Winnipeg who are already quite advanced in education. We ask these older children to help their classmates in the study of the Catechism, and often we have very gratifying experiences. It is by teaching the Catechism that the children learn to appreciate and understand it.

"In short, only a beginning has been made in Canada with the Deaf and Dumb Mission; but the beginning encourages us to continue in our work. God has opened the door for us; he calls us to the work, and he calls all our fellow Christians to zealous assistance by prayer and gifts."

not only by organ and piano, but also by two wind horns. The scriptural words that were read were taken from the 84th Psalm and from 1 Petr. 4, where v. 11 is the very word that D. Pieper has so often and so emphatically said and inculcated: "If anyone speaks, he speaks it as God's word." But the climax of the celebration was the beautiful sermon of Praeses F. Pfothenhauer on Joel 2:23, in which he called upon the children of Zion to rejoice and be glad in the Lord their God, who gives them teachers of righteousness. In this sermon, special emphasis was also placed on how our Father Pieper, in the difficult, serious doctrinal struggles of the last fifty years, has stood firm on the infallible, holy Word of God and has resolutely proclaimed and defended the doctrine of grace of the Gospel. At the end, Father Pieper also spoke a few words in which he expressed and justified these theological principles in his own clear and firm way and encouraged us to faithfully adhere to them.

After the uplifting ceremony, the banquet was held in a hotel in the city, attended by about 150 guests, and also included longer and shorter speeches. Prof. J. H. C. Fritz served as chairman. Principal C. F. Brommer of Seward spoke on the work of the jubilarian as a theological teacher. Vice-President D. W. Dallmann treated of his importance as a theological writer, especially through his "Christian Dogmatics," and Vice-President D. F. Brand described his activity in the doctrinal struggles. Shorter speeches and congratulations were given by Vice-President F. Lankenau in the name of the Synod, by Prof. Th. Gräbner in the name of the faculty of the Seminary, by President R. Kretzschmar in the name of the supervisory authority of our institution, by Prof. I. L. Wessel on behalf of our sister institution at Springfield, Ill, by Director W. C. Burhop on behalf of the other institutions of our Synod, by P. Th. F. Walther on behalf of the pastors of our Synod, and by Student W. Schröder on behalf of the student body. Father Walther, the grandson of D. C. F. Walther, also presented the jubilarian with a sensible gift, a tastefully decorated book, which, under an artistically executed Latin dedication on small cards, contained the handwritten names of almost all three thousand pastors of our Synod, while Mr. E. Seuel, the director of our publishing house, presented a special congratulatory address in gold lettering. The music at this social celebration was provided by students of our seminary, who also accompanied the interspersed chorales, and at the end the two verses "Ein feste Burg ist unser Gott" and "Das Wort sie sollen lassen stahn" were sung standing up.

It was a fitting, beautiful, memorable anniversary celebration. L. F.

Won unsrrn schools and teaching institutions.

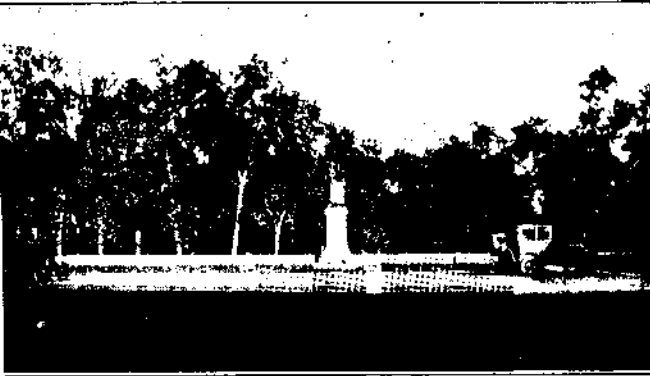
Concordia seminar in St. Louis.

The celebration of the fiftieth anniversary of our professor O. F. Pieper on October 19 took place in the most beautiful manner. At 5 o'clock in the afternoon a service was held in the auditorium of the Seminary, in which, besides the members of the faculty, the student body and the Board of Supervisors, all the members of the Board of Directors of our Synod, who were assembled here on that very day, took part, as well as the pastors of the city and other fellow believers, also a number of pastors from the surrounding area and even from further afield. The chorales sung by the congregation were, "Praise the Lord, the mighty King of honors" (n. 341), "We thank thee, God, for and for" (n. 163), and "Praise, honor, and glory be to God" (n. 346, v. 3). Very beautifully and upliftingly the ancient Christian "Tedeum," "HErr Gott, dich loben wir" (No. 337), was sung by the student body, one choir standing below and the other choir in the gallery, accompanied

To the ecclesiastical chronicle.

From our Synod.

On October 28, a joint Reformation celebration of our St. Louis parishes took place on the Seminary Square, and one could not find a better and more beautiful place than the free space in front of our new seminary buildings in view of the mighty statue of the great Reformer. The large crowd sang hymns of praise and reformation songs, especially the unique Luther hymn "Ein feste Burg ist unser Gott", all accompanied by the seminary band. The festive assembly confessed their common faith with the words of the Apostolic Symbolum and heard a beautiful



The Luther statue in front of our seminary in different view.
From this place a community reformation celebration took place on
October 28.



Reformation festival sermon on the difference between church and state. The festival preacher was Prof. Th. Lätsch and the chaplain P. J. Frenz. The weather was fine, if a bit chilly, and, as always on such occasions, the festival visitors toured the seminary and our radio station KFUE, through which the entire worship celebration was also sent through the air.

God only keep us as right children of the Reformation in these perilous times, when it is so easy to depart from Luther's doctrine and practice! L. F.

From the Oregon and Washington Districts. Among the jubilee notices elsewhere in today's number is notice that St. Paul's congregation near Sherwood, Oreg. recently celebrated its golden jubilee. This is significant because it is the first congregation in the Oregon and Washington Districts to celebrate this golden jubilee feast day. The church work of our synod in the far Northwest now also looks back on a long time. The daughter church at Sheridan, forty miles distant, rushed in its members to the festive celebration, and three sister churches, seventeen to twenty-three miles distant, also took part in the celebration, which was held in beautiful weather.

L.F.

Our school display in Sedalia, Mo. About this the *Western District Lutheran* writes: "Also this year were.

our schools were again represented by an exhibition on the occasion of the State Exhibition in Sedalia, which was held from August 18 to 25. Hundreds of people visited our exhibit. Among these visitors were many who do not belong to our Lutheran Church. Our fellow Christians, and especially those of other faiths, had the highest praise for the works, books, and Sunday School tracts on display. Two incidents in particular will be of interest. A Catholic priest took a close look at our Sunday School material. He would have liked to purchase many of these things. In fact, he thought it was the best material for the purpose that he had ever found. He was requested to contact our publishing house. A member of the Episcopal Church addressed the show. When asked if he was acquainted with our schools, he said that he had no good word for parochial schools, because they did not have the

I've done what's necessary. He even opposed them. However, he entered into a conversation and came in to take a closer look at the works on display. He asked many questions about the schools, the books they used, and the methods they employed. After about an hour he said that he had been completely disabused. Our schools are far ahead of the state schools. From these remarks it is easy to see the necessity of making people acquainted with our schools. This can be done very well through such exhibitions. The money that is spent is well invested. God continue to bless our parochial schools!"

The holy apostle exhorts us: "Walk wisely toward them that are without, and send you forth into the time!" Col. 4:5. This "wise walk" includes showing "them that are without" what we teach and do in our church schools...

J. T. M.

Enjoyable Mission Celebrations. In the *Western District Lutheran*

writes a pastor of this district, who presides over a smaller congregation, "Though the hailstorm and tornado of May 30 had affected nearly all our families, and done much damage to the fruits of the field and to the houses, yet our collection was larger than ever; it amounted to P164. 10. Will not the good Lord richly bless such Christian giving?"

The congregation in question had 49 communicants and 22 voting members; thus the average contribution of the communicant members was P3. 34 "This beautiful example of a relatively poor congregation," writes W. Hallerberg, Director of Missions, "certainly gives all our congregations much to think about.

This reminds us of a story we read the other day. A rich Christian gave a check for a thousand dollars at a missionary festival. That same afternoon, word reached him that one of his businesses had fallen and he had lost thousands of dollars. In the evening he appeared again and gave another check, and one twice as large as that of the morning. "The good Lord has shown me," he said, "that all I have is not mine, but his."

J.T.M.

Sunday School. We have before us a report of the "Lutheran Sunday School Association of St. Louis and Vicinity". This report offers us many things to ponder about these

Work in the vineyard of God. First, we note this, that Sunday Schools have also made great progress in our church. There are found in St. Louis and vicinity forty-three Sunday Schools of our Synod. These forty-three Sunday-schools are presided over by 1, 115 teachers and clerks. There are altogether 9,004 children and adults enrolled, as in many congregations the so-called Bible classes, to which adults also attend, are held on Sunday before the service. There are therefore over ten thousand persons who receive instruction in God's Word every Sunday in the Sunday School; and since God's Word never returns empty, the Sunday School is a great institute of blessing.

But there are also downsides to be found. Of the 1, 115 teachers and clerks, only eighty-two per cent participated, and of the 9,004 pupils in the Sunday School, only seventy-one per cent. There are thus always a number of children who do not enjoy the whole, full blessing of this institution. The attendance varies considerably. One congregation with 602 enrolled in Sunday School had an average attendance of only 423. Other congregations show the following figures: Enrolled, 305; attendance, 171; 425, 289; 533, 379; 400, 254; 299, 164, etc.

The lesson we learn from these figures is that the Sunday School is not only an exceedingly short lesson, but also one that cannot be conducted regularly. Sunday school alone, therefore, is not able to give the children what they need for thorough instruction in God's Word. Our congregations in St. Louis and the surrounding area have also recognized this, and the many flourishing church schools are proof that our Christians are still concerned about the thorough instruction of their children in God's Word. Statistics on our parochial schools and their attendance would be of great benefit in demonstrating the necessity of this planting garden of the church. But when all is said and done, parents remain responsible before God for how their children are taught. They should therefore not only have their children taught, but teach them themselves. This is what Eph. 6, 4. J. T. M. teaches us.

Our papers. As is well known, papers are read at our district synods as well as at the meetings of the General Synod. Every reader knows what a paper is. They are treatises in which the doctrine and practice of our dear church are discussed, not in high, learned sentences, but simply and plainly, so that everyone can understand them. Whoever examines the lists of papers which have been delivered since the beginning of our Synod, mostly by gifted men of our Church, will find that in our papers there is such a fine and rich exposition of the doctrines and practical questions of life as probably nowhere else. It is a veritable library of real doctrine.

In the past, many of our church members read these papers diligently and were deeply grounded in God's Word through them. Should interest in them be waning now? We have just read in a district bulletin: "Orders for the

Paper will be -----received from P. Very few orders have yet come in." It is truly not to the credit of us Lutheran Christians if we do not hold in the highest esteem the doctrine which we have so purely. Let us all buy and read our beautiful papers! J.T.M.

Our student mission is a mission among the students in the state universities of our country, and it is a very blessed mission. The "Messenger", the district paper of the Northern Wisconsin District, writes among other things about this mission: "A few years ago a professor was appointed at the university in

Wisconsin through our mission. He was taught and then baptized. Afterwards he was called to a college in the south of our country. But even there he remained faithful to his Savior, whom he had come to know and love in our mission at Madison, Wis. He wrote to Father H. that there was no Lutheran church at his present place of residence, but that he had made inquiries among his students and elsewhere in the vicinity, and had found a number of Lutherans who would like to have pastoral service; whether Father H. would ask the officers of the Synod to send a missionary there. A missionary was sent, and a small but flourishing mission is the fruit, a visible proof that the Word of God never returns empty, but does what the Lord sends it to do.

"It is often asked: What will become of our students? Do they remain faithful to our church after they have completed their studies? An inquiry has revealed the gratifying information that all such students who had come in close contact with our mission in Madison were also members of the congregations of the Synodical Conference in their respective places of residence."

Our synod is engaged in student missions to various universities and colleges in our country. The blessing God has placed on this mission should encourage us to continue in this glorious work. God grant us joyfulness and courage to do so! J. T. M.

Domestic.

The Unification of the Synods of Ohio, Iowa, and Buffalo.

These three Synods, which have for some time past been engaged in negotiations with each other, which should lead to a union and amalgamation, are now so far advanced that in no distant time they will unite. The recently assembled Ohio Synod, which two years ago was holding back because of a doctrinal issue, has now adopted resolutions which, as the Iowa Synod "Church Journal" also sees it, will bring the matter to a close. The two synods will merge and form one body. It will require further negotiation and preliminary work, but all three synods have now unequivocally declared their desire to merge. The Ohio Synod has already elected delegates to the first meeting of the new body of the "Evangelical Lutheran Synod of America." The reporter in the "Lutheran Church Journal" of the Ohio Synod, Prof. W. Schmidt, says that the Ohio Synod has not passed such a significant resolution since the memorable battle pnode at Wheeling, W.Va. in 1881, when the Ohio Synod, because of the doctrine of election by grace, withdrew from the Synodical Conference to which it had hitherto belonged and which it had helped to found. Of course, it is not historically correct when the "Kirchenzeitung" still says that at that time "free Lutheran grace was threatened by Calvin's ought-and-must grace." We did not expect that the "Kirchenzeitung" would now again make this old accusation. The Synodical Conference and the Missouri Synod have never taught "ought and must grace," but always and just free grace. After the vote by which the amalgamation was passed in the Ohio Synod, every one of the more than four hundred present jumped to their haunches and sang the doxology, "Praise God, who bestows blessings upon us" ("Praise God, from whom All Blessings Flow"). The reporter

expresses the wish that the time may soon come for the other conservative Lutheran synods to unite, as Buffalo, Iowa and Ohio will soon do. The Ohio Synod has already established pulpit and communion fellowship with the great Norwegian Lutheran Synod at this meeting. The

"Church Journal" of the Iowa Synod admittedly thinks that the union has not yet become a fact, and that much time will elapse before it does, but also admits that the merger must necessarily follow after the resolutions.

We communicate these facts; a discussion and evaluation of them may follow later. Time will tell whether we are really united in all things, or whether some things in the field of doctrine have simply been left unconsidered in this union, a trait that is becoming more and more apparent in today's discussions about unions. How much we too wish for true unification! L. F.

Y. M. C. A. and Y. W. C. A.. The Young Men's Christian Association, the well-known association to which thousands and thousands belong, has always been unionistic, and has set aside confession and all doctrinal distinctions. It formerly, however, still firmly held the confession of Christ as the Son of God and the Saviour of the world. In the course of the years, however, the association has become more and more liberal, so that the fundamental truths of Christianity which it formerly held have been all but abandoned. The same is true of the Young Women's Christian Association, which is also represented in all the large cities and is trying to recruit members among our young people, just like the Young Men's Association. This women's association has recently made changes in its constitution which clearly show that it places itself outside of Christianity and takes a quite blurred standpoint. In the former constitution the purpose of the association was stated to be "to lead them to faith in God through Jesus Christ," and "to lead them into membership and service in the Christian Church." These provisions, however, have recently been so amended as to remove all Christianity. The sentences of the Constitution now read thus, "We, the members of the Y. W. C. A. unite in the desire to realize the full and creative life through a growing knowledge of God. We want to share in making such a life possible for all men. In this task we seek to understand and follow JEsu" ("We, the members of the Y. W. C. A., unite in the desire to realize full and creative life through a growing knowledge of God. We determine to have a part in making this life possible for all people. In this task we seek to understand Jesus and follow Him"). This change means, as the "Kirchliche Zeitschrift" points out, that this union no longer counts Christ as the Revealer of God, much less as the God-human Mediator. And also the other provisions are only empty phrases and say nothing about the fact that the goal is to help people on the way to salvation through faith in Jesus Christ. The Y. W. C. A., thus places itself outside of Christianity. As in former times it could not be supported because it was thoroughly unionistic, so now it can be supported still less because, though it still bears the name "Christian," it has in fact become unchristian. L. F.

Pamphlet distribution by the church. How beneficial the mission by pamphlets is, need not be proved. In our Synod we have hundreds of pamphlets of all kinds, setting forth to Christians as well as to non-Christians what is necessary for a man to know for blessedness. Our congregations also endeavor to distribute these pamphlets, and in many churches holders (racks) are placed at the exit, which

offer a whole series of pamphlets and recommend them to the visitor to take away - free or for a few cents. When a stranger takes such a pamphlet with him, he immediately notices from its contents what the Lutheran Church and its preaching are all about. It is the same with the Catholics. Their pamphlets contain Roman heresy, just as ours contain pure Lutheran doctrine.

It is otherwise with the sects of our country - if not with all, yet with many. The writer of this was reminded of this when he recently passed a Congregationalist church. He was taking a walk in the beautiful residential district north of our St. Louis Seminary. A little church there had always impressed him for its splendid location and beautiful style. Evidently the parish is making progress, for a mighty addition with a massive steeple is just being listed. "What might be taught here?" I wondered then. The church was open, though there was no one in the sanctuary. In the holder were four kinds of pamphlets: first, an invitation to join the congregation and pay one's dues; second, a pamphlet entitled "*The Prevention of Cancer*"; third, one entitled "*Fifty Ways to Happiness*," an invitation to contribute to fifty charitable causes; fourth, a sermon entitled "*An Ancient Vision of the Modern Church*," Darin

Nor was there a word of the gospel or of the Christian confession, but only that the church must be hopeful, beautiful, attractive, just, and a victorious, progressive brotherhood. What the church teaches, the writer does not know even now; nor how a poor sinner can be saved, nor why one should join such a church.

Our Savior said, "Salt is good: but if the salt become foolish, wherewith shall they season?" Mark 9:50.

J. T. M.

Mission among the Mormons. The difficulties, as well as the manner of missionary work among the Mormons, are summarized by the "Gospel Mission to Utah," as follows:

"There are at present over 600,000 Mormons of the two principal branches, both of which are equally dangerous. The Mormons in Utah have sent out more than two thousand messengers to gain adherents; these have organized in eleven districts of our country and in several abroad. These emissaries are carrying forth untrue and often immoral doctrines, all of which are contrary to the Bible as well as to reason, and dangerous in their effects. They gain annually about 10,000 adherents from among our present or former church members, and do them incurable harm. Mormonism has doubled in the last twenty-five years; largely because we have not taken care of our people as we easily could have done. The only real help is to preach the true gospel and Bible faith to the Mormons in place of their erroneous system of doctrine; the others should be intelligently warned against Mormonism as a false religion. The Mormons are so educated as to avoid Christian worship; they cannot, therefore, be taught in the ordinary way, as the sixty years' effort of Christian missionaries proves. Hence the need of a traveling ministry like ours, by which the spoken and printed word is carried into the homes."

The deception of the Mormon apostles is that they put themselves among Christians as Christians and pretend to be an evangelical church. Their false, contrary to Scripture, and often quite un-

sensible teachings come later, when the victim is ensnared. Even Luther they quote to beguile unsuspecting Lutherans. J. T. M.

"The Catholic Apostolic Church of Mexico." This is the name now given to the Mexican Catholic National Church, which has separated from Rome in consequence of the attitude of the Pope and the Bishops. This Church held its General Synod on March 14 of this year, and it appears from the report that at the end of 1927 it had thirty priests and eight candidates for the priesthood. Services were held in 237 churches and chapels. In 1927, 6,786 baptisms were performed, compared to only 1,600 the year before, and 10,788 confirmations, compared to 980 the year before. The church also has a magazine called *Restauracion*, which was published in 1927 in 75,788 copies. The number of souls in this new church is estimated at 370,000. According to this report, many Mexican Catholics have complied with the government's decrees.

J. T. M.

Abroad.

Blind and lepers in Russia. In Soviet Russia, as the Apologist reports, there are no less than 340,000 blind people. Although a state aid to the blind has begun by the creation of workshops and schools for the blind, this does not benefit even twenty-five per cent of the unfortunate. It has also been ascertained that there are about 3,500 lepers in the country, of whom only nine hundred could be accommodated in the state asylums. And with all this misery, all ecclesiastical welfare remains forbidden by law, for, as the government asserts, "Every individual citizen is cared for by the municipality."

Verily, where God's word does not reign, there is no good dwelling. People often speak of nobility and compassion in non-Christian people. But where God's word does not ennoble the heart, there it remains as original sin has left it - full of selfishness and murder. J. T. M.

Ingratitude of the Mohammedans. The "Allgemeine Ev.Luth. Kirchenzeitung" writes: "How stony the ground of the Mohammedan mission is, is shown by some reports of the Sudan Pioneer Mission in Africa; not even the mercy of the medical mission finds friendly reception. Thus Dr. Herzfeld writes in "Sudan Pioneer" No. 6: "We were called to various houses and found neglected sick people everywhere. There was a man from the vicinity of Wadi-Halfa who had been suffering from malaria for two months, then a woman with a serious eye complaint - one was already running out, the other was in the highest danger - then a woman with tuberculosis, apparently with high fever for months, then children with dysentery who looked like one-year-olds at the age of three, and so on. Almost all of them needed prolonged treatment, and I strongly advised them to come here or go to Aswan. So far no one has come; only the relatives of the malaria patient and the one woman were there and said they wanted to try it at home for a while, that I should give them medicine. But I know very well that they will not take it properly for more than two days. On the other hand, they will go to the fakir and buy many new amulets [magic remedies]; and when the sick man dies there is a great wailing; for days the relatives from all places come together and wail and weep and trill in the dead man's house. Then they say, 'Malesh, was it not from Allah?' But no one wonders if he could not have shown more help or love to the dead man while he was alive. Is this more egoism [selfishness] or more fanaticism? We

do not know; we only know that we are far from really understanding the people here; again and again we are surprised by traits of striking ingratitude, even among the sick who have experienced complete healing, often after years of being ill. Is it Islam that so corrupts men, that by its approval of falsehood and vice so blunts even gratitude and love for one another?"

This report reminds us how much our missionaries, who are also going through similar experiences, need our prayers and heartfelt participation. How difficult their work is! How often their hopes are deceived! How ungrateful are often those to whom they want to bring help! Let us therefore not forget our brothers who struggle and fight in our place outside! J.T.M.

Victory of Christianity in Africa. Recent reports from the interior of Africa, where the Leipzig Mission has its stations, show that the natives there are very interested in Christianity. On the various mission fields there about two thousand heathen had been baptized in 1927. At the present time three thousand are under baptismal instruction in that field. The number of souls in all the Christian congregations is at present about 13,000; but on Sunday about 15,000 persons attend the services. About 11,000 pupils are taught in the 126 schools of the Leipzig Mission by 220 native teachers. These present teachers will be joined in the next few years by another ninety who are now students at the Mission Teachers' Seminary at Marangu on Kilimanjaro. J. T. M.

Child mothers in India. According to the latest census figures, there are about twelve million Indian wives in India who are under the age of fifteen; about 300,000 are under the age of five. No wonder that the Indian race is fighting such an uphill battle for life and that thousands of children die soon after birth every year. The conditions are even sadder when we consider that there are, according to the report, 396,556 widows under fifteen years of age in India. Of these, about 15,000 have not yet reached their fifth year. How miserable is their earthly lot!

But the spiritual fate of the many peoples of India is terrible. Only a comparatively few know of Christ, their Savior; the vast majority go without comfort and without hope, and after the misery of this time follows the even greater misery of eternity. Truly we must not forget our mission in India! J.T.M.

Christian universities supported by the state. The Japanese government has decided to include two Christian universities among the number of universities supported by the state. These are the two oldest Christian universities in Japan, which are henceforth to receive P25,000 each annually for ten years. Since they are located in the important cities of Kyoto and Tokyo, they exert a great influence. Other Christian institutions have also been promised a grant for a later time, if Japanese finances permit.

We ask ourselves, "Will these colleges still remain Christian with governmental support?" The Japanese have ever and ever been hostile to the pure gospel of Christ the Saviour of sinners; and many a mission has accommodated itself to this sentiment, and kept silent where it should have spoken. Will not the Japanese money tie the tongue still further?

J.T.M.

on Phil. 1, 23. Both texts had been chosen by the deceased. The remains were then taken for burial to North-Leeds, Wis. where Rev. F. Nammacher officiated.

The deceased leaves behind his wife Anna, née Linse, to whom he had been married since 1894, five sons, seven daughters, his aged mother, one brother and two sisters.

Mind wreaths were donated by both congregations of the deceased, by the Women's Association, and by about forty fellow ministers who attended the funeral.

"Blessed are the servants whom the LORD, when he cometh, shall find watching!" Luk. 12, 37. F. C. Brandhorst.

Teacher J. A. Tisza was born August 26, 1859, in Zelienople, Pa. where his father, a pastor of the Ohio Synod, served a congregation. When the lad was about six years old his father accepted a call to Middleton, O. There he attended the parochial school and was also confirmed there. In 1875 he entered the school teachers' seminary at Addison, Ill. to prepare for the ministry of the word as a teacher. In 1879 he graduated and was appointed to the parochial school at Danville, Ill. and was inducted there August 17 of the same year. On July 6, 1882, he was united in marriage to Katharine Bahls. God blessed the marriage with nine children, five of whom preceded the father to eternity. In 1891 the deceased followed a calling to the school of St. Peter's parish at Chicago. In 1898 he was called by Bethlehem parish at Milwaukee. He accepted the call and was inducted as senior teacher by Blessed Father J. Schlerf on June 12, 1898. For thirty years he served that parish in great blessing as teacher, organist, choir director and secretary. He was also one of the founders of the Milwaukee City Mission in 1901, and served it as secretary and member of the Executive Board from the year 1914, fourteen years. As a member of the elective board for our teachers' seminary at River Forest, Ill. and on various committees, he has also served our synod many a year. By his "Interludes for Organists," published in 1903, by his *Select Songs, published in 1920*, and by a collection of Christmas carols, he has become known far and wide in our Synod and far beyond its borders, in the distant parts of Australia, Europe and Asia. In him the Bethlehem congregation and our Synod have lost a gifted, diligent and faithful worker. On September 6, at the noon hour, on his way to school with books for his class, he was suddenly struck by the blow in the street.

With great participation from near and far his funeral took place on September 10. At the funeral the undersigned preached in German on Is. 45, 15 and I'. Clarence Kaiser preached in English on John 12:26, and the Milwaukee Teachers Choir sang, "Whatsoever God doeth is well done." The teachers' seminary in River Forest sent a representative.

The deceased, who had just commenced his fiftieth year in office, brought his life to 69 years and 11 days. The survivors mourning his death are his wife, three daughters, three grandsons, one granddaughter, his aged mother-in-law, three brothers, three sisters and other relatives.

"The teachers shall shine as the brightness of heaven, and they that are wise unto righteousness as the stars for ever and ever," Dan. 12:3. Oskar Kaiser.

New printed matter.

All books, music, pictures, etc., displayed in this place, may be obtained through the Concordia kudišNinA Aousc, 8t. Louis, Llo., at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Proceedings of the Fifty-Fourth Convention of the Eastern District of the Synod of Missouri, Ohio, and Other States. 1928. 61 pp. 6X9. Concordia knblisünA Houss, 8t. Donis, Alo. Price: 40 Cts.

Proceedings of the Southern Wisconsin District of the Lutheran Synod of Missouri, Ohio and Other States. 1928. 184 pp. 6X9. Concordia kublislünZ llousc, 8t. Douis, Llo. Price: P1. 15.

Luther's Small Catechism a Glorious Gift of the Reformation. A paper presented to the Assembly of the North Dakota and Montana Districts of the Missouri Synod, June, 1928, and committed to print by their resolution, by Pros. J. T. Muller, Mn D. (Abridged.) To be obtained by Rcv. ^4. 8th DanZo, LleClnslr^, Dalc., or by Concordia kublislünZ Lousc, 8t. Douis, Llo.

40 pages 6X9. Price: 20 Cts.

Here find now again three synodal reports of our synod. The Eastern District brings a German and an English synodal address, and in ten pages a short but good English paper by Father G. Lücke on the right use of the doctrine of the Church. The German paper on John the Baptist was not finished and is to be printed later, when completed. - The report of the Southern Wisconsin District consists of two parts. The Synodal Report proper brings out of fifty pages a beautiful English paper by Rev. O. F. Engelbrecht on the activities of a Lutheran pastor, and comprises 96 pages in all. To this is appended, as an appendix, a most valuable history of the Southern Wisconsin District, written by Prof. O. F. Hattstädt, partly last year, partly this year, which contains 88 pages and is also available separately. It contains such a wealth of instructive historical material, which cannot be found anywhere else in such a compilation, that I can only recommend the booklet most earnestly. Only rarely have I encountered such an accurate, reliable historical account in our country. - While these two reports also give a complete insight into the other proceedings of the districts, the third report contains only the paper, but a very appropriate, timely paper on the Small Catechism according to history, content, usability and blessing.

L. F.

Primary and Junior Hymnal. Concordia Publishing House, St. Louis, Mo. 52 pages 6x9. Price: 30 Cts.

This new little hymn or song book, as the title indicates, is intended for the lowest grades in parochial and Sunday schools. It contains a total of 78 songs for the following occasions: Opening of School, Closing of School, Morning Songs, Songs for Christmas, Passion Time, Easter, Pentecost, Thanksgiving Day, Missionary Songs, Songs of Welcome, Birthday Songs, etc. The equipment is good, and the price is cheap enough. But we cannot suppress a fundamental objection to this songbook. We hold that in parochial schools, and especially in Sunday schools, the children must be taught the hymn-treasure of the church. The songs they learn as children should then accompany them through life. By singing the songs which they have learned in youth and which they learn most easily in childhood, the Christian truths are to be deepened and more firmly implanted in their later lives. The children should also become familiar with the hymnal, so that it will truly become their companion through life. This is the position of the Lutheran Church; but I do not find it sufficiently safeguarded in this hymnbook. Certainly, there are a number of good hymns in it, but along with these hymns there are also quite a number of inferior hymns. In fact, only the Christmas songs are up to the standard of such a book. And I fear that once this book is introduced, it will not only be used in the lower classes, but will go through the whole school and Sunday school. It is objected that the children cannot be expected to purchase the hymnal of the church for school and Sunday school. Well, I believe that there will always be a number of children who, if they are asked to do so, will also purchase the hymnal. But if it were really not practicable - it was practicable fifty years ago, and since that time the people have not become poorer - then one should arrange for an excerpt from the hymnal and also add the hymnal numbers, so that the children will also learn at once where this hymn is found in the hymnal. - One further objects that many songs in the hymnal are too high for children. Well, then, let us select from the hymnal those hymns which children can already understand at the age of seven and eight, and among the 594 hymns in our English hymnal there are certainly 78 which are not too high for children's understanding. I do not believe that children are any more simple-minded now than they were fifty years ago. - For me this whole thing has a deeper meaning. I see more and more an effort to conform our Sunday schools to the Sunday schools of the country, while the aim must be that our Sunday schools should have a definite Lutheran, doctrinal character.

the Athanasian Creed Tris. The Freising Paternoster from the same century is a South German translation of the Lord's Prayer with explanation. Of interest from that time is also the Frankish baptismal vow, which contains essentially the same pieces as our present baptismal and confirmation vows.

But when, in the tenth century, the dark period of the Middle Ages dawned, during which the Pope of Rome sat down more and more boldly in the temple of God as a god and pretended that he was God, the instruction of children and young people fell away more and more. It is true that parents were given the task of providing Christian instruction for their children, and there were also some men who at least attempted to help the parents, for example Berthold of Regensburg and Laurentius Gallus. In the fifteenth century books are found which have the following titles: "Ein speyghel fSpiegelj des christen gelouben", "Der Seele Trost", "Die Hymelstrah" and a Latin book "Opusculum Tripartitum" (a small work in three parts). Where parents themselves were able to take care of the instruction of their children, at least a little was achieved, so that the children still had an overview of Christian truth. Unfortunately, however, the spiritual leaders of the communities, the priests and their superiors, took little interest in the matter, as we shall see later.

L.

To the ecclesiastical chronicle.

From our Synod.

Our Concordia Publishing House's Christmas Catalog. In former years the "Lutheran" brought out about this time, as did its English brother, the *Lutheran Witness*, a larger book advertisement of our Concordia publishing house. This is no longer possible because of a provision of the post office; but our readers should nevertheless be informed what books are particularly suitable as Christmas presents, and therefore the Christmas catalogue is sent directly by post to all readers of our paper. On 24 pages German books are offered to them and on 32 pages English books. The English catalogue also goes to all readers of the

We would also like to point out here that suitable books, both educational and entertaining, make a very nice Christmas gift, and the selection offered by our publishing house is so large that everyone will find something for the most diverse needs. At his pastor and teacher you can also see the complete new catalog of our publishing house, which offers much more.

L.F.

From our Heathen Mission. It is just fifteen years this month since the first woman worker in our Heathen Mission entered the service of the Mission and arrived in India in November, 1913, Miss L. Ellerman, of Evansville, Ind. Since that time the longer the more women relief workers have entered both the Indian and China Missions. It cannot be too strongly emphasized that in the Orient it is women who can render the most valuable auxiliary services in the mission, especially among the female sex so closed in India. They can serve as teachers, nurses, Bible women, and in many a way

The missionaries and their families are often able to render valuable services in a different way. It is very gratifying and promises much for the future that more and more virgins from our circles are interested in and come forward for such missionary service, and more could be sent out if the lack of funds did not prohibit it.

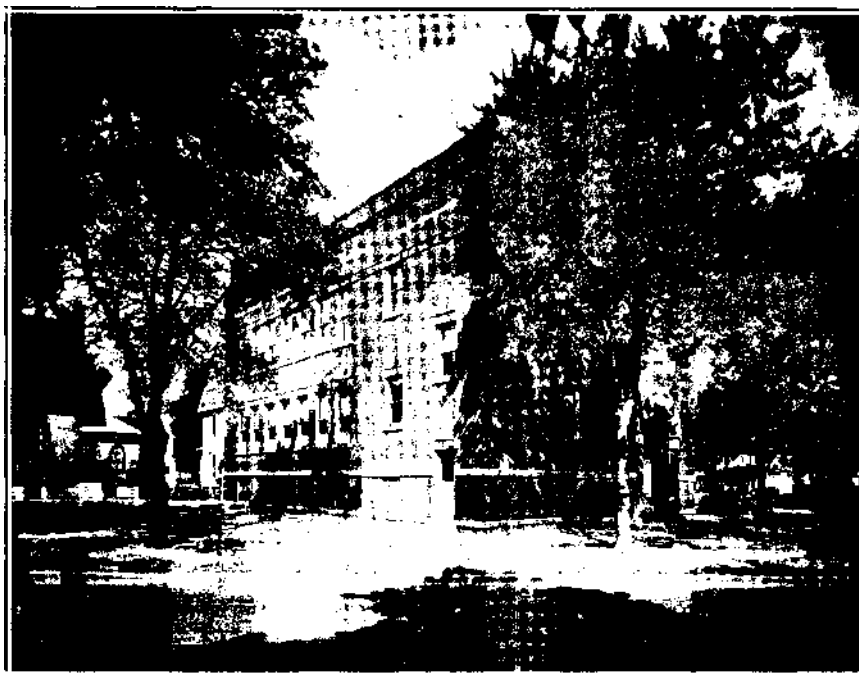
We also take this opportunity to remind you once again that you might like to write an occasional word of encouragement and friendly interest to the missionaries, the missionary wives, and the female missionary workers. This autumn we have again sent missionaries to India and China, leaving behind the orderly circumstances of home, parents and brothers and sisters, friends, relatives and acquaintances, to serve the Lord in the heathen mission. Others have been at work for us for years, and it is often hard work that also demands much self-denial and brings disappointment. We give them a beautiful farewell, hold farewell parties, but then they are easily forgotten. A letter of greeting, an encouraging word from old colleagues and friends can do a lot, especially at the time of celebration, which we will soon be approaching again.

We also do not want to forget our faithful workers in South America, who often work in very primitive conditions and often have to do very hard work and endure great hardships. A friendly greeting can do much to revive sunk courage. The names of all our foreign workers can be found in our German and English calendars on page 89, and their addresses are in the alphabetical address list of the pastors of our synod.

Nearly thirty years ago, a European theologian from quite different circles once wrote to us in response to a letter, "A good rumor [news] from distant lands is like cold water to a thirsty soul," Prov. 25:25. This is still true today.

L. F.

From the Iowa District. An old, well-known synodical congregation, that at Waterloo, Iowa, recently celebrated its fiftieth anniversary from October 14 to 21, and it is probably something unique that in the ten services held during this week of celebration, ten sons of the congregation preached the sermons. The congregation has always been



The school of the Immanuel congregation at Waterloo, Iowa.

He has thirteen sons in the preaching ministry and three in the school ministry. Even now four children of the congregation are studying at our educational institutions and preparing for the church ministry. The pastor writes: "In itself the celebration was an uplifting one, as it cannot be otherwise when such an event is celebrated in a proper manner, but this solemnity was especially increased by the fact that in all services the congregation was allowed to hear their sons preach and in some services also the organ play. Although ten services were held in all, the

School of the parish. The church square is completely surrounded by trees. The church would be much too small now if two services were not held every Sunday morning, one in German, the other in English. The congregation thinks highly of its two-grade school, and is entertaining the idea of establishing a third grade.

L. F.

Collections among our school children. How much can be achieved when our children are already interested in church work in school, when they regularly hear about it and are also prompted to give, is always shown by the following

new communications. The school superintendent of the Middle District, teacher O. E. Schröter, sends out annual questionnaires to the congregations, and one of the questions asked is whether the children collect something for church purposes at school. He now informs us that these collections are increasing from year to year. For instance, the school of the Concordia congregation at Fort Wayne (P. W. Klausing) collected P445 for church purposes during the past year, and all indications are that the amount will be exceeded this year. When the congregation celebrated its mission feast, the collection was increased by P140 merely by the offerings of the school children.

Our teachers have a very special beautiful opportunity to raise the children entrusted to them to be understanding, interested, sacrificial Christians.

L.F.

Domestic.

Do you give your child books for Christmas? An English pamphlet points out the dangers of reading books to our children and young people. It is usually supposed that books written for children and young people are harmless. They are written with greater care, and in addition generally by more serious men and women. But, as the paper points out, they are by no means faultless. In many a tale and other juvenile writing the godless, heathen doctrine of development is put forward, if not openly, at least concealed. They speak of cave men, dawn men, and so on. In other writings the sanctification of Sunday is ridiculed and old songs dear to Christians are put into the mouths of frivolous or contemptuous persons. The worst of all, however, is that modern unbelief is proclaimed even in youth writings, especially the doctrine that man can be saved by his own good deeds and righteousness. Preachers of the old Gospel of the Bible, on the other hand, are ridiculed, etc. In short, the books that the world writes for the young are often corrupting to the soul. We might point out a good many more evil things that the *Sunday-school Times*,



The church of the Immanuel congregation at Waterloo, Iowa.

yet the interest and attendance did not abate; for it was always another son who conducted the service."

From the beautifully printed and richly illustrated anniversary booklet of the congregation we see that the first settled pastor of the congregation was our Prof. D. G. Mezger, that then Fr. Th. Wolfram, the former president of the Iowa District, presided over the congregation for over twenty-five years, and that he was then followed by Fr. H. Prekel. All three had sent letters of blessing to the congregation on the anniversary. Between D. Mezger and Fr. Wolfram, Fr. J. H. Fischer, who has already gone home, served the parish. Since 1927 Father A. H. Semmann has presided over it.

The attached pictures show the church and the new

from which we are quoting, for example, unionism, lodge-friendship, rapture, etc. But let the above suffice to call once more the attention of parents to the careless buying of commonplace books for the young. The above-mentioned paper, compelled by necessity, has produced its own list of books for children, which are reasonably faultless.

Our Synod has done the same, and these directories are available in our publishing house. Let these come to you before you make Christmas orders. J. T. M.

Can Christians monkey around with sin? The question has been raised: How is a Christian to be at the mercy of God?

comfort him, when, in spite of earnest repentance, he feels in his heart that after all he cannot hate sin as he ought?

This question is not useless. The experience mentioned in it is also not new. Even St. Paul had to go through it and he complains about his evil flesh that always does the evil he does not want to do and does not do the good he wants to do. We find the passage in question Rom. 7, 14-24, and Christians should read and examine it diligently and seriously. In brief the apostle tells us that he delights in God's law according to the inward man, v. 22. His new man only delights in God's word and will. According to the new man, he lives, as he says Gal. 2:20, in the faith of the Son of God, who loved him, and gave himself for him. Yea, he says, "I live; yet now not I, but Christ liveth in me." "Christ is my life," Phil. 1:21. But he also must confess, and that after the old man, the corrupt flesh, the old Adam: "I know that in me, that is, in my flesh, dwelleth no good thing. I have a will, but I cannot do good," Rom. 7:18. Yes, he confesses, "I serve therefore with the mind the law of God, but with the flesh the law of sin," v. 25. The new man in him serves God with full joy and willingness; but the old man in him serves sin, wants sin, rejoices in sin, cannot hate sin at all. Hence the apostle's life was also a continual struggle. And how earnestly did not Paul fight against his flesh! He writes: "I stupefy my body and tame it, lest I preach to others and become reprobate myself", 1 Cor. 9:27.

The Holy Spirit has also written this for our teaching and comfort. We Christians are just like the apostle Paul. In conversion, the new man has been created in us; but the old Adam is also still active in us. Our new man hates sin with a deep hatred; but our old man loves sin and serves sin. So we Christians must fight on and on against the old man in us, not with weapons of the flesh, but with your word of God: with the law, to expose and condemn the misery of sin; with the gospel, to get rid of the misery of sin. "Let not sin reign in your mortal body, to render him obedience in his lusts." Rom. 6:12.

But in the whole struggle the grace of God in Christ JEsu comforts, strengthens, sustains and guides us. We are comforted by this grace in spite of the wretchedness of our sinful flesh, precisely because grace is grace.

J. T. M.

Little mission blessing. At its last synodical meeting, the United Lutheran Church was told that in the last two years it had spent P50,000 in its mission in Africa without gaining a single native. It has now been reported that it has been on mission in Dark Africa for sixty-eight years without the establishment of a single native congregation. Nevertheless, she has decided to continue her work in Africa.

Whether this report, which the Associated Press has brought, is entirely correct, remains to be seen. In any case, it is gratifying when a church does not allow itself to be discouraged, even if the missionary work does not immediately bear fruit. God often lets us people fidget for a long time in order to test our patience and to strengthen our faith. Perhaps we ourselves lack the right missionary spirit, perhaps the right zeal, perhaps even prayer. By nature we are not worthy to shepherd our Saviour. God therefore does many things in the Christian life to test his disciples to see whether they are doing right. To this we have to pay attention again and again. J. T. M.

When Soul Murderers Preach. In New York, the well-known false teacher, Dr. Harry Emerson Fosdick, who is also professor of preaching at an entirely unbelieving seminary near New York, preaches Sunday after Sunday at the Park Avenue Baptist Church. His sermons are pagan works doctrine, cloaked in Christian idioms. To him, there is no Holy Spirit-inspired Bible, no God-human Savior from sin, death, and the devil, no original sinful corruption, no heaven as the Bible describes it, no resurrection, and no hell. With all these doctrines Fosdick has completely cleared up. "He's too educated for that sort of thing." He believes only that when he dies, his soul will live on somewhere and somehow. And yet his church is so heavily attended that the large church hall cannot hold the crowd. It has been advised, therefore, to such as wish to hear him, that they should assemble one Sunday down in the basement room of the church, hear his sermon through the sound amplifier, sign a card, and then report to attend church the next Sunday. Then they would be admitted, but only if they showed the card.

We should not be surprised at this eagerness to hear ungodly preachers, nor should we be offended by it. False prophets are one of the signs of the end times. This is what our Saviour and his apostle Paul foretold to us. St. Paul writes: "There shall be a time when they shall not suffer sound doctrine, but after their own lusts shall they themselves charge them with teachers, after that their ears itch; and shall turn away their ears from the truth, and shall be turned unto fables," 2 Tim. 4:3. Men like Fosdick and other false teachers must therefore exist in these distressed last days; otherwise God's prophecy would not be true. Faithful, diligent, earnest, sincere preachers must also be despised, even hated, everywhere, even by the so-called "good" children of the world, that is, by those who lead an honorable life before the world. Our Saviour said with great seriousness: "You must be hated for my name's sake by all nations", Matth. 24, 9. Let us only pay attention to the words of the Holy Scripture!

J. T. M.

Dr. Cadman Radio Pastor. The Federal Council of Churches of Christ in America, with the aid of the National Broadcasting Company, has since October 14 established a regular radio or broadcasting service. For the preaching service and as superintendent of this branch of the work has been appointed Dr. S. Parkes Cadman, the president of the council, a preacher notorious for his false teaching. The newspapers reported that he had been granted a salary of P25,000 as broadcasting pastor. But this is based on a mistake. Neither as president of the Federal Council nor as head of the broadcasting ministry does Dr. Cadman draw salary. The P25,000 mentioned in the newspapers was appropriated for the entire Nundfunk budget. This will cover expenses for music and singing, for the program and for administrative overhead. This was reported by Dr. Charles S. MacFarland, Executive Secretary of the Federal Council, thus correcting the newspaper statements.

After all, it is a pity that a man like Dr. Cadman should take the new and important post. Dr. Cadman is a smooth talker, an educated and well-read man, and a man who easily wins the confidence of the people. As a man of the world Cadman is a thoroughly winning personality; but as a preacher he is a false prophet, who, like Fosdick, denies Christian doctrines, and preaches with Christian phrases and expressions a thoroughly heathen doctrine: blessedness by one's own works, the genuine lodge religion. Thousands will now hear Cadman, and as he knows how to conceal his venom beautifully.

they will not even realize how pernicious his teachings are. In the field of morals he often speaks very finely, as even a heathen can do; but as soon as he comes to the gospel, everything he says is only error and lies. The devil also puts the radio to his service. J. T. M.

"The Secular Press Better than Its Reputation." Under this heading the "Messenger of Peace" says: "As it is generally supposed that about twenty-eight per cent. of the reading matter in the daily papers consists of news of crime, a class in the Oregon University, which hears lectures on newspaper matters, sought to ascertain whether the charge was just. It took twenty-five leading papers of the country before it, and for a month carefully matz the room filled with such sensational reading matter. It was found that the newspapers of to-day devote only 1. 4 per cent. of their space to reports of crime."

Since we have often warned against the secular press in these columns, we would like to add a few things to this report. It is not the reports of crimes alone that make a newspaper good or bad. The Scriptures mention a whole series of crimes, and yet they are the holy book of God, which makes all serious readers shrink from crime. What makes the secular press dangerous to Christians is this, that it has the ungodly, self-righteous, sin-reducing spirit of the world, and brings that evil spirit into the hearts of readers very easily. The devil also makes use of the press to corrupt souls. J. T. M.

Abroad.

Abolition of the chalice in Holy Communion. Because it could be harmful to health, according to a new regulation of the Silesian Provincial Synod, the chalice is no longer to be passed around during Holy Communion, but the bread is to be dipped in wine and thus given to the communion guests.

A German newspaper comments on this: "The hygiene sHealth doctrine^ and the widespread education about the danger of infection are supposed to make this change necessary! Ah, hygiene! It has already been used to justify the burning of corpses, because the air is poisoned by the graves; today no one believes this fairy tale any longer. The peasants who live around their cemeteries are healthier than the townspeople; science, too, has finally destroyed this legend. Now the Lord's Supper is dragged before the court of public health; and yet not a single case of contagion from communal drinking from the chalice at the Lord's Supper has become known.

The dipping of the bread into the wine was called the "dipping chalice". There is no such chalice at all. After all, the "dipping chalice" amounts to "chalice deprivation", which, as is well known, is common practice in the Roman Church. The "dipping chalice" is therefore to be warned against. Among the newfangled things is also the "single chalice," which the sects of our country have introduced, but which has also found acceptance in some Lutheran churches. The confession of commonality is not expressed in the use of the individual cup as it is in the communal cup, 1 Cor. 10:16, 17. J. T. M.

The Apology of the Augsburg Confession in French. When our fathers read the Augsburg Confession before emperor and empire, the Romans soon noticed that they were sitting beside the Scriptures, but the Lutherans were sitting in the Scriptures. But they hastily wrote a counter-script, especially in order to damage the good work which had been done by the reading and promulgation of the Augsburg Confession. Melancthon answered this with the so-called "Apology" or defense of the Augsburg Confession. This "Apology" is a very fine writing; it contains Luther's thoughts, from

It is drawn from Scripture and shows how completely wrong the Romans are with regard to repentance, faith, works, etc. It is included in our confession collection and should be read diligently not only by pastors but also by church members. It is included in our confession collection and should be read diligently not only by pastors but also by church members.

This important work has now also been translated into French, and for the first time. The printing of this book, which contains quite a number of important notes, has been made in France; but the means for it came from America. May this important work also in the French language spread the teaching of Luther and put down the false teaching of the Romans!

J.T.M.

Played out frauds. Some years ago there was a great clamor throughout the land of the miracle worker and healer, Aimee Semple McPherson. How many she has cured is not said; but how many she has deceived is in daylight. In Los Angeles she has erected a great temple, where thousands of people have heard and, one might almost say, worshipped her. But then all manner of evil has come to light upon her. She has engaged in dealings which have made her infamous even with worldlings. She feuded with her mother for a long time over money matters. By land purchases she has cheated thousands out of their savings. The "holy" Aimee finally had to have her hands tied by the court. Now she has gone to Europe to convert people there. In Paris she visited the most shameful dens of vice in order to "win souls" there. The infernal atrocities there so upset her that she had to recover first in Switzerland. Then she went on to England to hold great revival meetings. But no one came forward to hear her, and her few followers went astray. Indeed, another prophetess is found there, and in public worship the two women clashed. Then the McPherson visited Scotland; there, in Glasgow, she wished to call the students, though by and large godless, to repentance. These, however, received her in such an evil manner that she could do nothing even in Scotland. In short, the woman has played out with her deceitfulness. Others will take her place to cry out to the beguiled world of men, "Behold, here is Christ!" Matth. 24, 23.

But the saddest thing about this deception of souls is that the dear name of our highly praised Saviour is thereby profaned. These are evil times in which we live. "Take heed that no man deceive you." Matth. 24, 4. This admonition of our Lord is very necessary. J. T. M.

How things are going in the Roman Church. In 1820, on one of the Philippine Islands, a Catholic woman, Dona Petronila de Guzman, died. In her will she stipulated that sixty masses should be said each year for the repose of her soul. For this purpose she left a considerable sum of money, which was given to the Roman Church. The church agreed to the will and immediately took care that the "good work" would be done. A special priest was appointed to say mass for the deceased. This went on until 1911, when the Roman Church stopped saying Masses for the deceased, since it had said 5,460 Masses for her. But there were still relatives of this Catholic woman alive, and they now urged the priests to continue with the reading of the Mass. In 1925 it was therefore resumed. But the main relative is not satisfied with this, and he has now sued the Roman Church for \$86, 862. 50 in damages, because during this time the money was simply put into the salary fund of the Philippine archbishop.

The United States Supreme Court is scheduled to rule on the case.

This is how the Roman Church practices fraud. As the many Mass readings have been of no avail during the ninety-one years, so they will be of no avail in the future.

J. T. M.

A sad life in the highest place. Recently the mother of the last Russian Czar, the Dowager Empress Marie Feodorovna of Russia, died at the ripe old age of eighty-two. Together with the two other empresses who also died not long ago, Charlotte of Mexico and Eugénie of France, she had one of the saddest fates reported in modern history, and her fate and that of the two other empresses shows that high position can also be connected with the greatest misfortune. Before her marriage, this empress was Princess Dagmar of Denmark. She became engaged to the Crown Prince Nicholas of Russia, who, however, was snatched from her by death - he died of a lung ailment - a few weeks before the wedding. In accordance with his last wish, she then married his brother Alexander in 1866, also, as was always demanded by the Russian ruling family- disavowed her Lutheran faith and became a Greek Catholic. Fifteen years after her marriage, her father-in-law, Emperor Alexander II, was assassinated by the Nihilists in St. Petersburg. Her own husband, Alexander III, died in 1894 at the age of only forty-nine. Then her son Nicholas became Emperor, murdered in a cellar with his entire family in the most horrible manner during the Great War. She, of course, did not believe that he was really dead, but held to the end of her life the opinion that he was only hidden somewhere. She also had to experience the collapse of the whole great Russian empire, which the old ruling family of the Romanovs had built up with blood and tears and human misery, and in which the rich and great ruled absolutely and mercilessly. Marie Feodorovna returned to Denmark after the collapse and died there, but without returning to the confession of her childhood. Only an old, faithful Cossack had followed her there and also remained devoted to her in faithful service until the end of her life.

So passes the glory of the world!

L. F.

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Thanksgiving Day.

The President of our country and the Governors of the several States have again called upon the people to celebrate and dignify Thanksgiving Day. It is a beautiful custom to celebrate this day, provided that it is celebrated properly. If the celebration of the day consists in the people gathering around a sumptuous meal and indulging only in the pleasures of conviviality, then the celebration has certainly missed its purpose. The citizens of our country should rather use this day to ask how things are in the country and what conditions are to be praised or deplored. And there we will see that we have much cause to thank our God. We have peace in the land; our government still stands firm and can wait for its office; we have been spared revolution, violence, and fratricide; trade and commerce go their way, and the citizens live in safety; in many places a rich harvest has been gathered, and good times prevail in the land on the whole. These are great goods, which not all nations have to enjoy. In addition, we may live our faith, have our worship services, and celebrate our festivals. Also the great good

Not all peoples have free religious practice; let us only think of Ruhland and the countries that are under the pope. Truly, we have much cause to give thanks.

On the other hand, there is also much to complain about. A wave, a tidal wave, of crime and ungodliness is going through our country. Murder and manslaughter are increasing everywhere, fornication is rampant, violence and robbery are daily occurrences. The responsible government does not take action and often does not help the oppressed to their rights. Let us add to this the unrest in the world of labor, the struggle between capital and labor, which is growing ever fiercer, which is increasingly embittering the hearts, which is pressing for a decision, the consequences of which no one can predict. Let us think of the workers who have no earnings and can only look forward to the winter with worry. Then we must realize that our country and we with it are in great danger; and not even the fine sayings which we so often hear can deceive us about this. The fear of God is lacking in the country; millions do not want to know anything about the church and the gospel; indeed, many preachers, who are supposed to preach the blessed gospel, preach something else; they want to help the people in other ways and thus only plunge them deeper and deeper into misery. The citizens of our country should recognize this on the day of thanksgiving, move it in their hearts, and think of a remedy.

We also have reason to give thanks when we see the great hardships of our people, namely, that God's grace has preserved us in his word, that we still have the light of truth and that it shines brightly for us on our path through life. But we also have every reason to ask God to forgive us our sins, especially the sin that we have not prayed enough for our people, that we have failed to do diligent missionary work in our own congregation and synod, in the environment in which we live. Things can only get better in the country if every Christian becomes aware of his task and then fulfills it faithfully.

Three hundred years ago, the Pilgrim Fathers celebrated the Day of Thanksgiving and asked everyone to thank God for giving them the opportunity to live their faith in the new land. They had a great influence on the history of our country. They have had a great influence on the history of our country. Our time still has the old day of thanksgiving, but the spirit in which it was once instituted has often disappeared. The celebration of this day should therefore take place before God's face, should proceed in obedience to His will, should spur us on to pray for our people, to work, to make every effort so that God's word may become a power that takes hold of the people, to mend the damage of the people. (Church bulletin.)

Right, good advice.

In a meeting of preachers and lay delegates, there had been long discussions about how to improve the declining church attendance. Finally an old farmer spoke up and said, "You have been reading long papers and making speeches all day about how to get people to church. I have never heard a speech in a farmer's meeting on how to get the cattle to the fencerow. We put all our time into getting the best feed to the cattle. And it seems to me... If you spent more time getting good feed to the rack, you wouldn't have so much time to waste looking for ways to get people to church."

death and blasphemy! Who grant that we may see one another in that kingdom of his!" The prayers of Christians are of much value to him. Seeing the danger of an alliance against the Lutherans (Pack's alliance is meant; Lutherans, No. 23, p. 379), he wrote in March to Wenzeslaus Link at Nuremberg: "Thou in preaching urge the people to prayers that Christ may tread down Satan; for he roars like an angry and hungry lion for our blood." At the end of December, when Luther heard again of a mischievousness of Duke George of Saxony, he comes to Link with a, similar request: "I beseech thee, pray with thy congregation Against this furious murderer and bloodthirsty robber, who is evidently not only possessed by a devil, and brings forth nothing but murder and threats, that Christ may either preserve him, as Paulum, or else put him out of the way." When Luther heard of hostile measures taken by Ferdinand of Austria and his governors, he addressed the following urgent request to John Hetz at Breslau: "I beseech thee to decree that prayers shall be offered by thy Church for us all; for Satan persecutes us with the mustering of all his forces and with all his troops. Therefore we also must join hands and hearts in fervent prayer, that the LORD may tread Satan under our feet. Amen." Luther recognized in God the refuge and protection of the church; therefore he saw in God's tuning the hearts of the princes to peace the answer to his and his fellow Christians' prayers. He wrote to his Elector: "We . . . sincerely hope that Christ, our Lord, has heard our prayer and will hear it perfectly for the very best, as we have done hitherto and still do daily, praying and exhorting with all diligence that God, the Father of peace and consolation, will not only present good means for peace (as we then hear), but also give means and sense to accept such means and in all ways to flee and avoid war, and to seek peace." He himself raises his voice against the enemies of the Church, as he confesses to Spalatin: "May Christ hear my prayer and give that the people of the bishops may fall away from their tyrants, and may it happen to the bishops without murders what has happened to the Roman pope with murders! Amen." With other Christians, Luther wants to pray for his Elector John, and urges his friend Link: "Pray for our Prince; the pious man and hearty man is well afflicted; he is worthy of our prayers." But he also prays for a bitter enemy and bad pest, Duke George of Saxony, and says: "Dear God, will not that mad head even cease? If he be to be converted, my Lord JEsu Christe, convert him yet; if not, soon ward him off. Why should he so long hinder and blaspheme thine own, thy word and thy work? Amen, amen, dear Lord!"

Luther had often been on the brink of destruction in his temptations, so he knew from experience how necessary the intercession of his friends was for him. Towards the end of 1528, he wrote to Melanchthon: "My temptation has afflicted me today. Pray for me, as I pray for you, that my faith may not cease in this sighting." He requests Michael Stiefel in Lochau, "Pray also for me, that my faith may not cease." In the same spirit he writes to Nikolaus Hausmann in Zwickau: "Finally, I ask that you pray to the Lord for me, the poor, as I do for you. The grace of God be with you! Amen." Yes, Luther also prayed for his friends. To Dorothea Jörgen in Tolleth he wrote: "May God Almighty graciously keep you in His holy Word, as He has begun, and increase you until His future!" Because the Christians in Halle felt the strong arm of the authorities, who were hostile to the Gospel, he tells Felizitas Selmenitz to

Consolation: "God Almighty, strengthen you and all brothers and sisters in Halle according to His divine will!" He also includes Esban Hesse in his prayer and writes to him: "I therefore pray to the Lord Jesus that He may so crown you with His blessings that you may persevere perfectly and blamelessly with us until the coming of His glory."

God's blessing is all-important, which is why he carried the church visitation of 1528 with a prayerful heart. In a letter to Spalatin, he reported that Bugenhagen was in Hamburg, namely, to arrange the ecclesiastical conditions there, that Melanchthon was busy with the visitation in Thuringia, and that he would tackle the visitation with his colleagues in the second half of October. Here he now inserts the prayer, "Christ help all and give his blessing! Amen."

Luther was aware that the march forward to victory in the kingdom of God must be made on his knees. "Pray, pray!" was therefore his constant cry to his friends. "I pray



Community center and children's home in Potsdam. (P. P. H. Petersen.)

also," was his confidence-inspiring assurance. To the above testimonies more might be added from 1528 as proof that Luther childlike, cheerfully believed the promises of God given to those who plead and call to him.

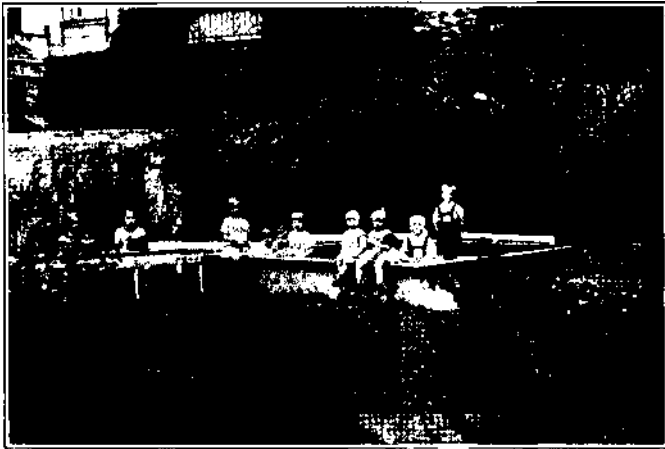
B.

From Potsdam.

Recently, the Lutheran Trinity Parish in Potsdam was able to inaugurate its new parish hall. Downstairs is the church hall, upstairs is the pastor's apartment. Perhaps we may do a brief historical review in this communication.

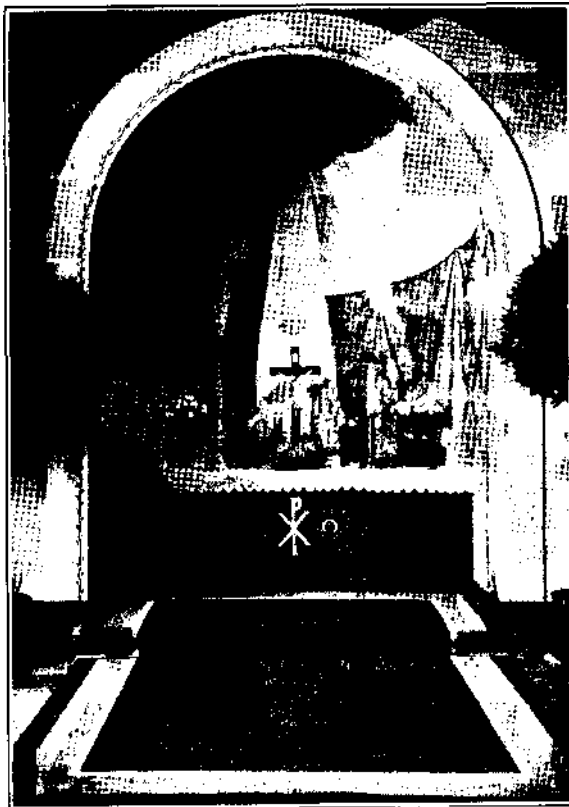
The church in Potsdam is still very young. The beginnings go back to the visit of D. W. H. T. Daus in 1921. Special services to the congregation were rendered by Oberstudiendirektor Dr. Wächter and his wife, who sacrificed everything to further our cause. The congregation was first served temporarily by Dr. Koch, Father Schubert, and the candidates Hein and Hirschfeld, all from nearby Berlin. In May 1926 the undersigned was called.

At that time a piece of land had been bought for the parish. On this property stood a small chapel. We held our services in the schools of the city of Potsdam. Our first effort was now to get the chapel vacant for our services. Mr. E. Tetzlaff of Minneapolis, Minn. who was just in Berlin for a visit, won us the intercession of the Provincial Director of the Province of Brandenburg.



Playground of the children's home in Potsdam.

But all efforts were in vain. The paragraph in the purchase contract, according to which the chapel was not to be used for ecclesiastical purposes, was not cancelled for us, even though we offered a compensation sum. So we had to build, if we did not want to endanger all our work. Mr. Th. Lamprecht and his wife as well as Mr. Tetzlaff advanced us the necessary funds. They recognized the necessity that something had to be done. Thus came the preliminary work. Since at the same time the Walther League in America had made funds available for a children's home, everything developed after thorough consideration with Mr. Lamprecht into the now executed building plan. The laying of the foundation stone took place in June 1927. The summer brought us then



Altar room in the parish hall in Potsdam.

so much rain that we had special expenses. The attached picture shows the completed parish hall (left) and the children's home (right). The parish hall with gallery holds 220 to 250 listeners. The parsonage has six rooms

except kitchen and bathroom. The children's home has ten rooms in total except for the bathroom, laundry room, washroom and kitchen. In addition, there are cellar rooms.

Unfortunately, we are still dependent on the help of our friends to cover debts. The Potsdam congregation is very poor. But now that we have our own place of worship, we ask and hope for God's blessing to further expand our mission work here. Our congregation numbers a little over 200 souls. It is active. The women's association, youth association and choir support the development. But for our congregation as well as for all our church work in Germany, we also ask for the constant interest and prayers of our American brothers in faith, so that we do not have to stop halfway. God is plowing a new ground. May the Lord bless our work here and there!

At the dedication on 29 April a large crowd was gathered, so that the space in the church hall was too small. In the morning, after the consecration, the sermons were preached by the undersigned.



Playroom in children's home in Potsdam.

Prof. D. Mezger and Rector M. Willkomm, in the afternoon P. Dr. Koch and Prof. Dr. Peters. In the evening the Youth League held a congregational evening, which was very well attended. Speeches were held by Pastors Schlottmann and Eikmeier. Thanks be to the Lord for all His goodness!

P. H. Petersen.

Of our schools and educational institutions.

Concordia seminar in St. Louis.

The first quarter of our academic year, or half of the first semester, is now happily completed under God's protection and blessing. The work in our institution is proceeding quietly and regularly. It is already generally known that this year we have the largest number of students ever recorded. The exact figures are: 489 students are enrolled, and 409 are present and studying here, while the others are for the most part doing auxiliary work in church and school.

The arrangement of lectures followed in recent years has been maintained in this academic year. Each of the regular seminar classes has about twenty lectures a week. Of these lectures, the greater number is prescribed, namely, all the main subjects which every student must have had. The students of the second

The first class, however, are permitted to choose freely four or six hours of lectures a week, besides the prescribed ones, and the first class are permitted to choose freely eight hours a week. The candidates who study a fourth year here in our Graduate School are allowed to choose freely all their lectures. These elective courses, however, are so arranged and arranged as to enable the students to study more particularly and thoroughly certain theological subjects in which they have a special disposition and inclination. Thus, in the field of the Old Testament, two courses are offered: Interpretation of the 6th book of Moses and of Ecclesiastes Solomon; in the field of the New Testament likewise two courses: the life of Jesus according to the Gospels and an interpretation of the Epistle to the Ephesians. In addition, there will be a course in the study of the Old Testament, in selected writings of Luther, in the main writings of the great Lutheran theologian Martin Chemnitz, the history of the papacy, and the history of the Reformed Church, especially in Switzerland and France. In graduate school a course is given in the Old and New Testaments, in the Greek Fathers of the Church, and in philosophy.

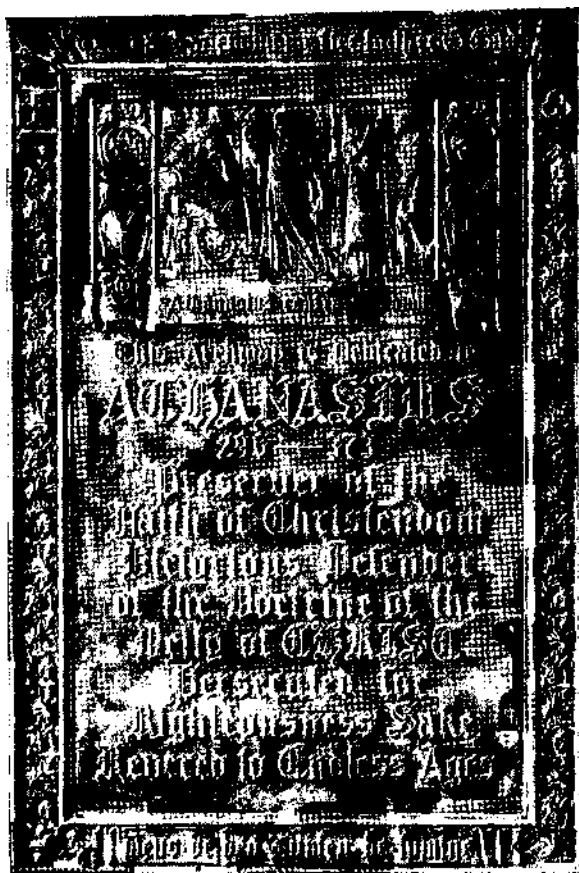
The health of our students has been excellent up to now, and we must always repeat that the well-equipped new buildings and the good air in the open air certainly contribute to the fact that teachers and students can work at full strength.

On the whole, the life of the institution is quite regular and regular; however, there are always events that provide a welcome change. Thus we were not only able to celebrate D. Pieper's fiftieth anniversary on October 19, about which we have already reported, but also on November 16 the twenty-fifth anniversary of Prof. W. Arndt's ministry, who took office in 1903, first served congregations in East Tennessee, in St. Joseph, Mo., and in Brooklyn, N. Y., then also worked for some years as a teacher at St. Paul's College in Concordia, Mo. and now since 1921 at our institution. At the service in the auditorium on the evening of November 16, Principal O. Krüger of our institution in Concordia preached. After the service a social celebration took place in the two dining rooms of our institution. At this celebration we also commemorated the fact that Prof. Th. Gräbner has just served our institution for fifteen years, that Professors O. C. A. Böcker and Th. Lätsch just entered the holy preaching ministry thirty years ago, and that Mr. A. G. Brauer and the writer of these lines have been in their offices thirty-five years, the former as the oldest member of our Board of Supervisors, who has made sacrifices of time and money during these years, of which only those who have worked with him know, the latter as a teacher at the Institution.

In order to acquaint the students with the mission areas and other activities of our church, a series of public lectures are held in our seminary auditorium during the school year. In September, Dr. H. Koch from Berlin spoke about the church conditions in Germany. In November Mr. H. W. Horst described his long visit and his impressions of our work in South America. In addition to these lectures, there are also musical performances. The well-known organ virtuoso Edward Rechlin of New York gave two organ concerts in the auditorium on the beautiful new organ, a donation of the Behrens family of San Francisco, exclusively good Lutheran church music, especially by Johann Sebastian Bach. Also, on November 23, Fr. Paul Sauer of Chicago gave a special lecture on this old Lutheran tonmeister,

and this year the student choir, under the direction of teacher W. Wismar, is especially practicing the chorales of our church. For if our pastors are to advocate that only genuine church music should be heard in our Lutheran services, they themselves must be introduced to it.

Many visitors from the congregations of our city always come to these lectures and concerts. In general, we notice more and more how our Christians are interested in their institution, as well as how many foreign visitors from the circle of our synod, when they come to St. Louis, like to visit our and their institution and take a look at it. This is very fine and right; for if all our



Athanasius memorial plaque in the Concordia Seminary.

When Christians are filled with the thought that the institutions of the synod are their own institutions, which want to serve them, from which they get their pastors and teachers, then they will also become more and more willing and joyful to cherish and care for these institutions, to offer sacrifices for them and especially to accompany them with their prayers.

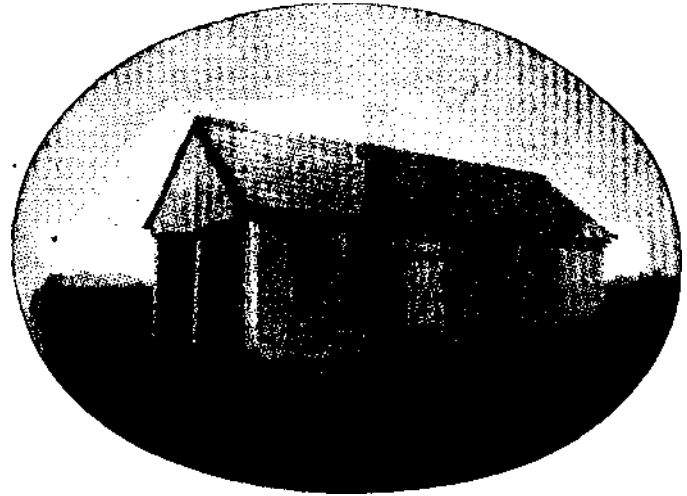
Our Christians also do this and still often do something special for their institution. For example, some patrons of our seminary have provided the means to decorate a portico (archway), where two of the residential buildings meet, with a very beautiful and artistically executed commemorative plaque of the great Church Father Athanasius, the champion of the doctrine of the divinity of Christ at the Council of Nicea in 325. This plaque was unveiled with a short ceremony on November 18. The assembly began by singing a hymn of praise to the Holy Trinity (No. 268 in the English hymnal: "Glory Be to God the Father"), the President of our Institute, D. F. Pieper, unveiled the plaque with Latin words, Prof. W. G. Polack gave the ceremonial address on the person and

the meaning of Athanasius in English, and the students confessed in Greek the Nicene Creed, and with a final verse, again in praise of the Holy Trinity, the ceremony was closed. The tablet shows above the dedication the picture of Athanasius before the Emperor Constantine the Great at the Council of Nicea, with the signature, "Athanasius against the world," and brings at the head a favorite word of his, and below the principal words of the Nicene Creed of Christ: "God from God, light from light."

In other respects, too, we are always told that the beautiful buildings of the institution, which are of great architectural importance, attract and interest the visitors. About half a year ago, when the great architects' association of our country, to which all the important architects belong, gathered here in St. Louis for its regular meeting, the guests present made a special excursion to our institution in order to take a look at the beauty and practicality of our buildings, and many testimonies have come to our knowledge, both written and spoken, as to how these experts have filled our institution with such a favorable judgment.

But the main thing is that our institution pleases God in that teachers and students teach and learn God's Word correctly, walk in God's ways, and are firmly and holy determined to serve God and His Church all the days of their lives. And that this may always be said of our institution with truth, let this be the wish and prayer of all our Christians. L. F.

I had no material in my hands to refute this horrible false doctrine accurately. Now, by chance, I have come across number 1 of the -Lutheran^ of this year, in which there is a very good article in epistolary form. I am now burning



The first residential and educational building of our Brazilian educational institution in Bom Jesus from 1903.

that my dear friend would like to read this article after all. Nevertheless, I do not want to let this copy of the 'Lutheran' out of my hands." She now asks us to let her friend have this number, a request which is of course gladly and immediately complied with. L. F.

To the Ecclesiastical Chronicle.

From our Synod.

How the "Lutheran" is doing missionary work. One of our pastors, who is working in a new and difficult field, tells us in a letter among other things: "It is very interesting how a certain woman has come to us. She is originally from Germany, but has been here in our country for about twenty-five years. As so often happens, she had fallen into sectarian circles and was now a Sunday school teacher in a Methodist church. One day she somehow met with a woman who belonged to my congregation. She then visited this woman once, and she gave her a 'Lutheran' to read (for she had always received two copies of the 'Lutheran' by mistake for a while). The Methodist woman read it and came to our church. She now comes to worship quite regularly every Sunday."

In this way the "Lutheran" can do missionary work and often has done so. This is also a reason why we ask all our readers to recruit new readers for our paper and to use their own paper, if they do not pick it up, as a means of advertising. This is especially necessary in these perilous times of ours, when so many are seduced by enthusiasts. The same pastor who gives us the above notice also tells of other people in his place of residence who were formerly Lutheran, but have now fallen away partly to the Christian Scientists, partly to the Pentecostals, or to the Russellites, because there was no Lutheran church in the place.

With the same mail that brought this letter, we also received a letter from Europe in which a reader of the "Lutheran" writes that she has an acquaintance here in America who has converted to the Christian Science community and is now praising this rapture to her. She writes: "I have not yet been able to give an answer to the last letter of my friend, in which



The own seminary building in Porto Alegre, completed in 1912.

not insignificant difficulties. In 1905, after Fr Hartmeister's return to North America, the institute was transferred to Porto Alegre and at the same time reorganised. It was opened there on May 1, 1907. W. Mahler and Fr. E. C. Wegehaupt were the first teachers, and four students were present at the opening. Even this was a small beginning in a rented building. Gradually, however, the institution grew. On September 29, 1912, it was able to open its first own building in Porto Alegre.

In 1921 it was moved to another site, where it is still located and where a new building and several professors' apartments have been built. In these twenty-five years 36 pastors and 5 teachers have been trained in the institution, all of whom, with vanishing exceptions, are still in the service of our South American Church. At the end of this year another 8 students will complete their studies.

The history of the institution is very similar to that of our seminary in St. Louis. From small beginnings and in difficult times, in which one often had to fear that the institution would disappear completely, it has now come to a firm, secure existence, has brought about many blessings and will develop even more beneficially under God's protection and blessing. The last number



The current seminary buildings in Porto Alegre.

In the middle the current residential building purchased with the land, on the right the newly constructed teaching building, on the left three professors' apartments.

of the "Ev.-Luth. Kirchenblatt für Südamerika" is therefore a jubilee number and gives glory to the one to whom all glory is due, our faithful, gracious God and Lord. The enclosed pictures show the development of the institution.

L. F.

A Conference Anniversary. In the beautiful little town of Danbury, Conn. on October 11, the golden jubilee of the New York-New England Teachers' Conference was celebrated in a special service in the Immanuel Church there. The celebratory preacher, Rev. A. G. Dick of Paterson, N. J., had chosen as his text Isa. 49:4: "But I thought I labored in vain, and spent my strength in vain and useless, though my cause be the Lord's, and my ministry my God's." This text fits so perfectly the life and ministry of a Christian school teacher. The disappointments and failures, the work and toil, all fade into the background; for we have a certain confidence, our cause is the Lord's. After a song sung by the teachers' choir, President H. Birkner congratulated the conference and encouraged its members not to grow weary in the struggle at the border posts of our synod, especially here in the East, where the obstacles are great and the successes not easy to notice. The congregational choir then sang a fitting hymn. The celebration ended with the song "Christe, du Beistand deiner Kreuzgemeinde" by the assembled congregation, which will remain in the hearts and minds of the teachers and the large congregation for a long time. The following evening the community prepared a "cosy evening" for the teachers. The ladies had prepared a very rich feast. The dining room was beautifully decorated with branches and leaves in their autumn splendor. The teachers provided most of the entertainment themselves. Some of the older colleagues went far back into the history of the conference; others recounted experiences and recited poems, some of a cheerful, some of a more serious nature; still others provided musical encores. All present joined in Luther's battle song

"Ein' feste Burg ist unser Gott." A little saying that went deep to the heart is said to have been used by an old pastor when he was celebrating his golden jubilee. After the festive sermon and congratulations, the old man stood up and said in a trembling voice:

My God, on whose bread I feed, Oh, if I were
but useful to thee!

In this mood, everyone left the banquet hall with the resolution to continue working courageously and confidently in the vineyard of the Lord.

O. W. Forbes.

From Montana. During the days of October 18-22, our conference met in Missoula, the college town of our state. We were invited by the Longitudinal congregation. We gladly accepted. They were blessed days.

P. Hudtlof, the chairman of the conference, opened the meetings with a hymn, a scripture passage and a prayer, and then in a speech following on from this, stated that the natural sources of help in the state were great. Many more people would be attracted by it. This was important for our church. It would continue to give us material to build and expand God's kingdom. Fr. Walz then presented a section from his work "Winke aus den Korintherbriefen für unser Amt" ("Notes from the Epistles to the Corinthians for our Ministry"). Ziegler presented on "every-member canvass". He presented a lot of material and especially emphasized that every member should really be addressed and called upon to help in the work of the church.

P. Jordan showed us how he leads his Bible class to guide us to become more proficient in this difficult work. Fr. Hudtlof told us about the church history of Montana and this time dealt with his own parish in Butte. He will translate this work into English and continue it. Rauh dealt with "Difficulties in the parish ministry, and how to overcome them."

The rest of the time was devoted to business. On Friday evening there was a pastoral service with communion, on Sunday a mission festival with morning and evening services. On Monday evening the meeting closed with the Lord's Prayer said together, after the local church and its pastor had been thanked by the conference and it was decided to accept the invitation of the church in Roundup next year.

H. E. V.

Domestic.

Dedication at the D. Martin Luther College at New Ulm, Minn.

At this teaching institution of our sister Synod of Wisconsin, a beautiful new teaching building was dedicated October 14 and 15. Notwithstanding the inclement weather, more than 2,000 festive congregants were present on Sunday. Two sermons of celebration were preached: by Rev. J. Gauss of Jenera, O., on Ps. 118:24, 25 in German, and by District President A. F. Zich of Green Bay, Wis. in English on Luk. 10, 23, 24. The actual dedication was performed by the president of the general synod, Rev. G. E. Bergemann of Fond du Lac, Wis. On Monday afternoon District President J. F. Albrecht of Fairfax, Minn. preached on Ps. 115:14, 15 in German, and P. W. F. Sauer of Milwaukee, Wis. preached on 1 John 4:8-12 and Luke 7:5 in English. On both evenings the combined choirs of the Institution and the New Ulm congregation performed a magnificent work of music, the German "Requiem" by Johannes Brahms. On both days, during the intervening hours, the numerous guests took a look at the new teaching building and the rebuilt older buildings of the institution and were convinced that they were purpose-built. It is a great advantage for every institution to have its own teaching building with sufficient space.

classrooms, a library room and an auditorium. The pictures of the buildings in the last issue of the "Gemeindeblatt" confirm the opinion of the guests.

The institution at New Ulm, which has been in existence for many years, and which at one time, when the Minnesota Synod existed independently, also trained preachers, now serves our sister Synod namely as a teacher's seminary and preparatory school, and has no doubt bestowed rich blessings during the many years of its existence. L. F.

A rare anniversary. A well-known pastor of the New York Ministerium, now a part of the United Lutheran Church, recently celebrated the anniversary of sixty years of ministry. This is Rev. D. G. P. Wenner at Christ Church, New York. He is, so far as we know, the oldest Lutheran pastor in active service in our country, having had intercourse with the fathers of our Synod, and continuing that intercourse with the present generation. In addition to his work in his congregation, he has also served other circles of his church and has been active as a writer, especially in liturgical questions and in the matter of the religious education of the youth. D. Wenner was the first pastor of the Christuskirche and was its only pastor during these sixty years. He received his education in English institutions, possessed but little knowledge of German when he came to New York, but took charge of the unsupplied Germans, learned the German language, and has now ministered in both languages for sixty years. L. F.

How does one want to give? That we should give for Christ's kingdom is clear to every Christian. This duty does not need to be proved to a true Christian; a reference to the gifts God has so abundantly bestowed, especially to the unspeakable gift of His dear Son for our salvation, is enough to awaken in his heart the right desire to give. He immediately remembers that God wants us all to give gladly and abundantly.

But it is important that we also give regularly, so that there is no shortage in the coffers of the church. To this end, many churches among us have instituted envelopes, so that from time to time, from Sunday to Sunday, our Christians offer their gifts to the Lord. Such envelopes are not commanded in God's Word. Each Christian may give his contribution as he pleases. Nevertheless, envelopes have proven to be very beneficial. On the one hand, they make giving easy by allowing smaller gifts to be given regularly from week to week; on the other hand, the envelopes are always reminders that we should not refrain from giving. Therefore, there are great advantages in using this facility also, encouraging children and young people to use them, and saying to them, "A cheerful giver God loveth," 2 Cor. 9:7. J. T. M.

On the election of the new president. On November 6, the American people decided who should be the next President of the country. This time they did not look at things, but rather at the persons who will lead our government, and by a large majority of votes our people elected Herbert Hoover as President. No matter how we voted, the election is complete, and we are bound by the Saviour's word: "Unto Caesar that which is Caesar's." Matt. 22:21; that is, render to the existing authorities the duty you owe them.

God's Word has not left us in the dark about this duty, but has described it in detail. Thus, according to God's Word, we owe our government first our heartfelt Christian prayer. Paul writes by inspiration of the Holy Spirit: "I exhort you, therefore, that first of all

make supplication, prayer, intercession, and thanksgiving for all men, for kings, and for all authorities, that we may lead a quiet and tranquil life in all godliness and honourableness: for such things are good, and acceptable also in the sight of God our Saviour, who wills that all men be saved, and come to the knowledge of the truth", 1 Tim. 2, 1-4. Good regents are a gift of God; they must be asked for, and that on our knees, with fervent supplication. If God does not send us regents, then the devil sends them to us, who is only after our destruction in earthly and spiritual matters. Among God's gifts, however, is also a "quiet and still life in all godliness and respectability"; and such a life, too, must be asked of God. Especially here in America we can very finely lead a quiet and tranquil life, for by God's grace we have religious liberty, so that in spite of the great ungodliness that prevails in the land, we can serve our Saviour as He prescribes. This is a great and glorious good, for which we ought to be heartily thankful. Let us therefore pray diligently that this good may remain with us in the future!

Other duties that God prescribes for us are that we, as subjects, honor our authorities, obey their laws, and conscientiously pay the required taxes. All this is often done very poorly in the world and among worldlings. Many take an almost hostile attitude toward the authorities, criticizing and nagging where they can, mocking their plans, and shirking their taxes. This is where we Christians fall into the great temptation to howl with the wolves, or, in other words, to learn from the world how to sin against the authorities. God preserve us from this! May he bless our authorities and all our subjects with grace, and give us peace, growth, and prosperity in earthly things, and grant "that all men may be helped, and come to the knowledge of the truth"! 1 Tim. 2, 4. Yea, dear Lord JEsu, thy will be done, on earth as it is in heaven! J. T. M.

Luther's call to obedience to authority.

When Luther reintroduced the righteous gospel, he also preached powerfully about the duties that Christians have to their God and to their fellow man. Above all, he called on Christians to honor the authorities and to serve them willingly. He did just that in his Large Catechism, that glorious book which he published in April 1629. Already in 1628 he had preached on the catechism pieces, and thus completed his last preparations for the publication of the Catechism. The four hundredth anniversary of Luther's Catechism we will now, God willing, celebrate next year with great gratitude. God grant that many will also read the Large Catechism diligently; it is found in our Book of Concord, which our publishing house has printed in three editions: in German, in English, and in the beautiful (three-language book), in German, English and Latin language.

In his Large Catechism, Luther writes about the duty of subjects to their authorities: "Similarly, we must also speak of the obedience of secular authorities, which all belong to the fatherhood and are most widespread. For here is not a single father (a father of only some), but the father of as many people as he has countrymen, citizens, or subjects; for God gives and preserves us through them, as through our parents, food, house, and farm, protection and security. Therefore, because they bear such a name and title, as their highest prize, with all honour, we are also obliged to honour and esteem them as the most precious treasure and jewel on earth.

"He who is obedient, willing, and servile here, and gladly does all that is honorable, knows that he pleases God and is rewarded with joy and happiness. If he will not do it with love, but despises it and locks himself up or makes a fuss, let him know again that he has neither grace nor blessing, and if he thinks he can earn a florin with it, he will lose ten times more elsewhere, or be given to the executioner, perish in war, pestilence, and dearth, or experience no good in his children, or suffer harm, injustice, and violence from servants, neighbors, or strangers and tyrants, so that we may be paid and come home with what we seek and deserve."

(p. 622 f.) Let us remember these words; they are serious words for a serious time. J. T. M.

D. Torrey died. We cannot but call attention to the passing of a man who has become prominent in the sectarian circles of our country by his zealous testimony to the truth, so far as he knew it. D. R. A. Torrey died October 25, at the age of seventy-three years. He began his effectiveness as a preacher at Minneapolis, Minn. where he was a missionary in the city mission there, which was under the direction of the Congregationalists. He then became superintendent of the Moody Bible Institute in Chicago, and lastly presided over the Bible Institute in Los Angeles. Unbelief breaking into that institution also induced him to resign his office, and he thus devoted the last years of his eventful life to preaching and writing. In the interest of his religious work he wrote nearly fifty books in which he expounded the main doctrines of Scripture according to his convictions. He professed the divine inspiration of the Bible, the deity of Christ, Christ's vicarious satisfaction, and the resurrection of the flesh at the last day. Against Modernism he testified with courage and clarity, and especially devoted his last years to the struggle against this unbelief which denies all the main doctrines of Scripture. His preaching journeys took him to all the countries of the world, and so he also testified valiantly against unbelief in foreign lands. In Torrey, therefore, died a man who was one of the better preachers in the sectarian circles of our country, and by his death the Fundamentalists have lost a zealous exponent of their point of view.

However, Torrey himself was not free from error. He too paid homage to Unionism, and to this wicked error it is well to be attributed that his testimony was not more effective. Like other fundamentalists, he did not have the courage to depart from the circles where unbelief had come to dominion. Further, Torrey taught the errors of the Reformed concerning the means of grace, as he was partial to Calvinism in general. His fanaticism was especially manifested in his revival sermons, in which, like other fanatics, he enthusiastically urged repentance and conversion, and would not leave the time and manner to the Holy Spirit. Even in regard to the deity of Christ he did not teach entirely according to God's word; for though he defended the deity of Christ, he also taught that in some respect Christ was inferior to the Father even according to his deity.

Thus Torrey himself did not fight with sharp weapons; he too was a Reformed false teacher. This, too, we must say freely, even while we praise his valiant testimony against Modernism. J.T.M.

A "Zeilungsprediger" Died. A short time ago, in France, where he had gone for his health, died Dr. Frank Crane, who had become known throughout the world by his articles on religious questions appearing in the public press. This man was formerly a sectarian preacher, but about

twenty years he gave up preaching and began to publish short "sermons" of about six hundred words in the daily newspapers. Gradually his "sermons" became famous, and at last a readership of about 20,000,000 was found for them. These sermons were also later printed, and are in forty-five volumes. An annual income of nearly \$150,000 was the reward of his labors. At his departure he has received much high praise, but this praise has not come from Christians, only from those who have rejected the gospel.

Crane had an excellent opportunity to confess Christ in his articles; but he did not do so. On the contrary, he glorified virtue and taught blessedness by good works. To the doctrines of the gospel he was quite indifferent. Shortly before his death he said, "Do not ask me whether I am Trinitarian or Unitarian, Catholic or Protestant, Fundamentalist or Modernist, Methodist or Baptist; that would be just like asking me whether I am a Welshman or a Gibelline." The Welsh and Gibellines were political parties in Europe, and by his reference to them Dr. Crane meant to say that to him all the doctrines of Scripture were obsolete and of no importance. Crane's example also proves what kind of religion the daily press teaches when it deals with religious articles at all; it is the religion of the flesh.

J. T. M.

Abroad.

Law and morality. As good and useful as laws are in general, they are not really able to improve humanity. This was recently emphasized again by the former German Chancellor Dr. D. Michaelis in an essay. He writes, among other things: "Laws for the elevation of morality and the moral attitude cannot reach their goal through absolute commandments and prohibitions. The ground of the struggle against sin must be freedom. This is also Christian. But the task of legislation must be to remove the harmful agents of temptation to sin, and to so restrict the freedom of those among the people who are incapable of using personal liberty without harm, especially 'i.e., the young, as to deprive them of the opportunity to sin. Mankind could only become free from sin if it took hold of the redemption of the Lord Christ in faith. Whom the Son of God makes free, he is truly free."

What Dr. Michaelis says here is true. The law is necessary to men to restrain the old Adam in his gross carnal outbursts; it is a bar against sin. But that is all the law can do. It does not take away sin. Therefore, if men are to be helped, the gospel must be preached, not by the state, of course, but by the church, which is charged and commanded to preach the gospel. Through the gospel the Holy Spirit works conversion through faith in Christ, and thus makes sinners the children of God, who do not walk according to the flesh, but according to the Spirit, Gal. 5:16. This is what our Saviour means when he says, "If therefore the Son shall make you free, ye shall be free indeed," John 8:36. However, even in the Christian the evil flesh remains, so that the Christian life is a life of the flesh, Heb. 12:1. In this struggle Christians are supported by the continual preaching of the Word of God, 1 Tim. 6, 12. All true preachers therefore preach in their pulpits not politics, not civil virtue or anything else, but law and gospel with application to the respective circumstances. In our country, unfortunately, this preaching is omitted in many places, and the

The result is that our people, in spite of the many laws, become more and more angry. The cart won't get out of the mud if you put it before the horse.

J.T.M.

An anniversary that in truth is not an anniversary. On October 9 of this year, the "Tricentenary of the Reunification of the Upper Palatinate with Bavaria" was celebrated in Munich in the crowded hall of the Lowenbräukler. The "Lutheran Herald" remarks: "As is well known, that reunification meant the extermination of Protestantism with all the cruelties of the Counter-Reformation. The members of the Munich Oberpfälzerverein, who flocked together on this occasion, knew nothing of the fact that their ancestors had been dissuaded from the Gospel by the harshest measures of violence. For they had heard nothing of it in their school."

The Counter-Reformation, of which we are speaking here, was a movement of the Romans to bring Catholics who had converted to Protestantism back into the "bosom of the mother church". To accomplish this end they used partly violent measures, and partly educational means, such as higher and lower schools. In their schools they taught the people, on the one hand, that the Reformation was the greatest apostasy from the "all-sufficient Church," and, on the other hand, that Luther was the arch-heretic and antichrist. Other important facts were partly denied, partly kept hidden. Thus it has come about that many Protestants have become Catholics, and their grandchildren know nothing of the history of their ancestors. J. T. M.

The blindness of paganism. In his Epistle to the Ephesians St. Paul writes that the heathen live without hope and without God in the world, Eph. 2, 12. In the same Epistle he also says that the heathen are dead in sins, Eph. 2, 1. Hence it comes that they go to dumb idols, as they are led, 1 Cor. 12, 3. They are poor, blind, deceived people. This is also true of the educated heathen, who have received their education not only in their own country, but also in ours, or in Europe, as, for instance, the Japanese, whose high culture in worldly things excites the astonishment of all the world. The blindness of this otherwise clever and awakened people became so very clear some time ago when the new Emperor of Japan was crowned. According to Japanese belief, the Emperor is the "Son of Heaven," the son of the Sun Goddess. That is why his coronation is also of a religious nature. According to the Japanese view, the sun goddess herself reigns in the emperor, so that finally the tenno, as the emperor is called, is also a god. Millions of dollars, then, were spent on the Emperor's coronation; four millions alone were granted for electric lights, telephones, radio service, spark-light photography, etc. At the celebration an almost indescribable splendor was unfolded. The people worshipped the monarch with true fervor, and even the most learned explorers, doctors, professors, and military commanders, such as the much-named Admiral Togo, joined the retinue reverently and adoringly. Otherwise these people are very critical; they reject what is false and seek out what is true. But in religious matters they display a blindness that is almost unbelievable.

Truly the Word of God is right! "The natural man heareth nothing of the Spirit of God," 1 Cor. 2:14. Even in Japan, the gospel is preached, but to the "wise according to the flesh, the mighty and noble," in Japan, this heavenly, divine wisdom is foolishness unrecognized "by the rulers of this world." Instead of the divine Saviour, they worship a mortal, blind, impotent man; and this, in their judgment, is the highest wisdom. Poor, blind, deceived heathen world!

J.T.M.

Our Advent King.

Three hundred years ago, during the reign of King Henry II of France, the small French fortress of St. Quentin was besieged by the Spaniards. In the town, where the famous Admiral Coligny was in command, famine and disease were raging, and the citizens were near despair. Knowing this, the Spaniards shot arrows into the city, to which were attached ribbons calling upon the inhabitants of the city to surrender. Such an arrow, with the ribbon attached, was also delivered to the brave Coligny. The latter, in lieu of all reply, wrote two words on a strip of parchment, attached the strip to a spear, and hurled it with his own hand into the camp of the enemy. The two words were, "Regem habemus," which means in German, "We have a king." Now the Spaniards knew that there could be no question of surrender.

So the first Sunday of Advent also calls to us, "Regem habemus, we have a King!" and also calls to us the question, "Will we remain faithful to Him, or will we fall away?"

The Advent Hymns.

The flowers find faded in the valley, The little
birds have gone home, The sky hovers so
grey and pale, The waves roar cold.
And yet no sorrow burns in the heart: It is
Advent! It is Advent!

For me, the Advent season has its own charm. And the older I get, the stronger it becomes. If I were to put the feeling into words, it would be: spring, spring, golden time! What spring is in the natural year, Advent is in the church year. I would almost like to express the opinion that the church year must have originated in the North, where the short days and long nights, the winter-rigid world were countered by the springtime-joyful Advent, and the longing for light and sun and life created for itself an early spring. But historical facts cannot be changed. The church year originated, became, grew in the church in the South. But the North has transformed the Advent season. If it originally bore a serious character, and in the old Church was a time of fasting, a "closed time" for public merrymaking and weddings, Luther's Church conceived of it differently. She carried into Advent the tone of joyful expectation, as it is reproduced in a large part of our Advent hymns. It carries the light into Advent; light after light is lit on the Advent tree. It brings the Gloria in ex- celsis Deo (Glory to God in the highest!) back into the service, and the Hosanna rings like the tolling of bells through Advent. The feeling of nature comes into its own. That touching Christmas line:

And has brought a little flower in the middle of the cold winter, it would never have originated in the Orient, it comes from the North. Thus deep natural feeling and sacred history intertwine wonderfully.

As far back as I can remember, going with me into Advent, closing the door for me, as it were, is Paul Gerhardt's hymn "Wie soll ich dich empfangen" (No. 44). I can't have been more than eight years old when I knew it by heart in its ten verses. It is still my own to-day. No other song will rival it on the first Advent. It

great will be only one, namely how each one "acted in bodily life, whether good or evil", 2 Cor. 5, 10. Here lies the decision.

"The day and the hour no man knoweth." No man shall know it, neither shall any man desire to know it. No man hath yet sought with impunity to know the day of his death; no man toucheth with impunity the curtain of the last day. Those that tried, God caused to fall into error, all without exception. He comes "as a thief in the night," I Thess. 5:2, unawares, is the holy purpose of God. Equally holy and unbreakable insists that he comes. He does not come as men may devise; they need not, nor is it too high for them. God has already revealed it by the mouth of JEsu and his apostles. Nothing will be lacking in all that they have proclaimed.

With a reverent spirit the church is to draw near to this revelation; it wants to lead it out over the earth to the high place of God, so that it learns to regard the perishable as perishable and prepares itself for the great day, the hour of which no one knows but God alone.

(Allg. Ev.-Luth. Kirchenzeitung.)

Angel protection.

In one of the little parish papers which come to us, we recently read of a wonderful protection of the children of a family in a misfortune. It happened in October that the father of the house was sick one Sunday and the mother of the house stayed home from church to minister to the sick man, but the children were sent to church and Sunday school four miles away. The family automobile was not in good condition just then, and therefore the ten children, large and small, boarded a light farm automobile (truok) to make the journey. They also attended church and Sunday school and were again on their way home when a large automobile drove into them, overturned the truok and smashed it. Some of the children were pinned under the truok, while the others were thrown onto the road. The collision was so violent that all the wheels were smashed and the whole body of the truck was shattered. But to the astonishment of all, not one of the children was killed or seriously injured. All were taken to the hospital, which was only a short distance away, but only a few minor injuries and abrasions needed to be dressed, and soon the whole family was happily reunited in their own home.

The pastor of the parish, who was soon informed of the accident, went immediately to the home of the family, and there rightly held a short thanksgiving service in praise of Him who "shields us from all danger, and protects and preserves us from all harm.

L. F.

A thoughtful inscription.

My blessed mother, as the well-known priest Frommel tells us, had the words engraved in her ring: "Today and forever," and her godly, pure walk imprinted this word on her forehead. "To-day and for ever"-that is the outlook on life which befits a Christian, which makes us hear ever anew the call: "Haste and save thy soul; for one thing is needful!"

Obituary.

Teacher Heinrich A. Gehrs was born at Chicago, Ill, December 3, 1868. He attended St. James school until thirteen years of age, and was confirmed by Blessed W. Bartling in 1882. In 1884 he entered the teacher's seminary at Addison, and after passing his examination well, received his certificate of graduation in 1889. For three years he presided over the school at Monitor, Mich. In 1893 he followed a calling to the school of St. Lawrence parish at Frankenmuth, Mich. and served there another three years. A call to Emmaus parish in Chicago brought him back to his native city in 1898. Since the year 1900 he was employed in the school of St. Luke's parish, also in Chicago, the last twenty years in the sixth grade. He was known among us as a fine educator and a faithful Christian, who always had the welfare of the parish and school at heart.

In July of this year he had to undergo an operation; it was medically determined that he was suffering from cancer. Although he was well aware of the serious nature of his illness, he submitted to God's will with devoted patience. He had to suffer for four months until the Lord finally delivered him from all distress. On November 3 he fell asleep in faith in his Saviour. The funeral took place on November 6. Rev. C. J. Hoffmann spoke in English on the confirmation verse of the deceased, Matt. 11:28, 29; Rev. A. R. Kretzmann preached in German on Ps. 25:16. The upper classes of the parochial school and the conference choir sang suitable dirges. The body was laid to rest in St. Luke's churchyard.

Teacher Gehrs entered into holy matrimony with Minna Wuepper of Bay City, Mich. on June 6, 1892. She and six children mourn his departure. We thank the Chief Shepherd of the Church for the fine gift he has granted to our school in the departed and preserved for so many years. "Blessed are the dead which die in the Lord from henceforth," Rev. 14:13.

CJH.

New Printed Matter.

The Story of the Catechism. By *Th. Graebner*, Concordia Seminary, St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. 147 pages 4x7Vs, bound in cloth with gilt title. Price: 75 Cts.

The Small Catechism of Dr. Martin Luther, a Most Precious Gift of the Reformation of the Church. In commemoration of the four-hundredth anniversary of the publication of Luther's Small Catechism. 1521-1929. by *John Theodore Mueller, Ph. D., Th. D.*, Professor of Systematic Theology, Concordia Seminary, St. Louis, Mo. Lutheran Literary Board, Burlington, Iowa. 37 pp. 41/LX7Z4, bound in white paperback with ' cover title. Price: 65 Cts.

These are the first two jubilee writings on the Catechism Jubilee of 1929 that come to our hands just before the end of this issue, if we disregard the beautiful little devotional book by D. Buchwald's "A Catechism Year of Daily Devotions According to the Small Catechism, Selected from Luther's Writings," which we reviewed in the "Lutheran," No. 1, p. 14. These two new writings deal with the history of the Small Catechism and its meaning. Pros. Gräbner's writing contains 14 chapters out of 147 pages, describes the medieval eclipse, the dawn of the Reformation, and the year of grace 1529, and then goes into the history of the Catechism itself: the six main pieces, the triumphant march of the Catechism through the countries of Europe, its use in home, school, and church, the unique merit of the Small Catechism, its translation into the English language, Luther's sayings about the Catechism, and old and new judgments about the unique "lay Bible." The whole book is adorned with 32 pictures, mostly reproductions and pictures of the Catechism itself, some from older editions, some from more recent printings, among which are the Indian Kate-

chisms that are needed in our Gentile mission. It is a beautiful, interesting book with rare pictures. - The second scripture has a special decoration. It is bound in white paperback, reminiscent of the pigskin binding of old. The initial letters of each chapter and the headings are printed in red lettering, and the large initial letters find decorated. As pictures the book contains reproductions from Luther's Small Catechism of 1536. The eight chapters describe from 37 pages when Luther's Catechism was written, why it was written, why Luther was the right man to write a Catechism, the glory of the Catechism, old and new judgments about the Catechism and the right use of the Catechism. This is also a beautiful, interesting book, and we wish both works wide circulation in the Jubilee year of 1929. L. F.

Fourteenth Synodical Report of the Northern Illinois District of the Evangelical Lutheran Church.

Synod of Missouri, Ohio, and other states. 1928. 112 pp. 5"X8"4. to be obtained from Lev. IV 6th 8treukert, 4317 8th AloLurt 8t., Lisdon 8tu., 6üieSA0, III, and from the Ooneordis LublislinA Longe, 8t. Louis, Llo. Price: 18 Cts.

This detailed synodal report contains a longer paper of 32 pages by Fr. M. Nickel: "What must happen on the part of our congregations and the synod, so that we may raise up discerning Christians even in these peculiar times?" Then there is an English paper by Fr. A. Burgdorf on "Fraternal Punishment" of 30 pages. The whole Synodal Report is in two languages, and thus does justice to all circumstances. L. F.

Pastoral Care of the Insane. 12 pages 5X7.

The Nurse. By Rev. E. A. Duemling, Institutional Missionary, Milwaukee, Wis. 8 pp. 5X7. To be obtained from Lortllwesterner LubislinZ Louse, ILilwaukee, Wis. Price: 10 Cts. each.

Two tracts written from experience by the experienced city missionary in Milwaukee. The first will be of service to pastors dealing with lunatics, and the second tract is intended to encourage girls to become nurses. It has been widely circulated in the schools of Milwaukee.

L. F.

Your Child. 2 pages 4x9.

A pamphlet that can be put to good use in canvassing for Sunday School children, going from house to house and holding what is called a "canvass." 150 copies cost tzl.00 and each additional hundred 50 cents. To be obtained from Lev. LI. 6th 8ollssker, 2141 dolln ^ve., 8b. Louis, Llo. L. F.

Day by Day with Jesus. A Christian Calendar for 1929. Edited by W. H. T. Dau. Price: 60 Cts. To be obtained from the 6ouuordis LublislinA Louse, 8b. Louis, Llo.

This is again the well-known Christian tear-off calendar, which D. Dau publishes and for which about one hundred pastors and professors of our Synod have contributed. It has become well established and will find many takers in the new year. L. F.

Bible Text Calendar, 1929. thoughts for daily contemplation.

Scripture-Text Calendar, 1929. concordia edition. 9%15%.

Concordia Publishing House, St. Louis, Mo. price: 30 cts. each; 5 copies: tzl. 40; 50: H9.00; 100: S17.00.

These are the Bible text calendars in German and English, already known in wide circles of our Synod. Each day has a Bible verse. Above the actual calendar there is a beautiful biblical picture, partly by outstanding religious painters, such as Hofmann, Plockhorst, Augel. Such a calendar is certainly a much more beautiful wall decoration than many other calendars. The weather prophecies in the English calendar, which have no value at all, could well be missing. In their place the German calendar brings biblical references in a much more beautiful way. L. F.

Pilgrims of the Narrow Way. The Catechism in Story. A contribution to the four-hundredth anniversary of Luther's Small Catechism. By Theo. Graebner. 64 pages 6"X8". Price: 30 Cts.

Ring Bells of Christmas. Stories, Poems, and Pictures for the Holidays. Collected by Uncle Timothy. 64 pages 6"X8". Price: 30 Cts.

Heart's Treasure. Stories for Christian Young Folks, Gathered and translated by Th. Graebner. 128 pages 5X7". Price: 50 Cts.

Christmas All the Year. Stories for Boys and Girls. Collected and translated by Th. Graebner. 96 pages 4"X7". Price: 30 Cts.

The Hero of the Forest. The Story of David Brainerd. By W. G. Polack. 63 pages 6X8". Price: 30 Cts.

Famous Missionary Pioneers. The Stories of Some of the Church's Great Missionary Pathfinders. Told for our Christian young folks by W. G. Polack. 64 pages 6X8". Price: 30 Cts.

Life Among the Hereros in Africa. The Experiences of H. Beiderbecke, Lutheran Pastor. Rendered into English by J. A. Weyl. 64 pages 6X8". Price: 30 Cts. - The above seven books may be obtained from the 6oneordis LublislinA Louse, 8b. Louis, Llo.

All these Christmas books for our youth are bound in paperback, with pictures and published by Ernst Kaufmann in New York and, although all in English, were printed in Germany. The names of the first named authors and collectors are well known, and their names are a guarantee that the youth writings are good. Father Beiderbecke is a pastor emeritus of the New York Ministry, who himself was a missionary in Africa among the Hereros and married the daughter of Hugo Hahn, a missionary pioneer among these African heathens. We read his accounts in German years ago with interest. L. F.

News about the community chronicle.

Ordinations and introductions.

The order for all ordinations and inductions shall be given by the district president concerned. The inductions of teachers in parochial schools shall also be by order of the district presbyter concerned. (By-laws to the Constitution of the Synod, at 12 6.) Seconded to India:

On the 15th of Sonnt, n. Trin. (16 September): Kand. P. Müller at St. Luke's Church, Chicago, Ill, by L. H. C. Steinhoff.

Ordained and inducted:

On 14 Sonnt, n. Trin. (September 9): Kand. Theo. G. Ahrendt to Monroe, La. by L. P. F. Stückler.

Introduced:

Pastors:

On 14 Sonnt, n. Trin. (Sept. 9): P. E. S P a u d e to Creston, B. C., Can., by P. C. C. Janzow.

On 22 Sonnt, n. Trin. (Nov. 4): L. E. J. D i e r k e r at St. John's parish, Portage, Wis. assisted by L. E. G. Smukal of L. Wm. Uffenbeck. - L. H. A. Middendorfs in Emmaus parish at Dorsch, Ill, by L. W. C. Bekemeyer.

On the 23rd of Sun, n. Trin. (Nov. 11): P. E. C. P a u t s c h in Immanuel parish at Athens, Ill, assisted by L. W. L. Peterson from L. B. Selcke. - L. C. Born in St. John's parish near Sumner, Iowa, by L. F. Bonovsky.

L. Teacher:

On the 9th of Sun, n. Trin. (Aug. 5): Teacher E. R. B o d e at Trinity Church, Chicago, Ill, by P. A. H. C. Both.

On 13 Sonnt, n. Trin. (September 2): Kand. Geo. Wenthe in the Leuee parish at Chicago, Ill, by L. F. C. Streufert.

Groundbreakings.

The foundation stone was laid for a new

Church: On the 22nd Sunday, n. Trin. (Nov. 4) the Bethany congregation at St. Louis, Mo. (L. Ad. Behnke). - On the 23rd Sunday, n. Trin. (Nov. 11) the Oruoce congregation at Norfolk, Nebr. (L. W. C. Rehwalder). - On the 24th Sunday, n. Trin. (Nov. 18) the Bethany congregation at Naperville, Ill (n. A. E. Ullrich).

Residence of the Seminary at Springfield, Ill. on the 15th of Sonnt, n. Trin. (Sept. 16) L. P. Schulz, assisted by P. B. Selcke. Preacher: LL. Wm. Hagen and H. Harms.

Initiations.

Dedicated to the service of God were:

Churches: On the 18th of Sunday, A.D. Trin. (Oct. 7) the renovated Immanuel Church at Ormsby, Minn. (L. P. J. Affeldt). - On the 21st Sunday, n. Trin. (Oct. 28) the St. John's Church at Trochu, Alta. Can. (L. W. W. Eifert). Preachers: Dir. A. H. Schwermann and L. C. J. Nissen. - On the 23rd Sunday, n. Trin. (Nov. 11) St. John's Church in Taylor Tp, Mich. (L. P. Waschilewsky). Preacher: LL. F. A. Hertwig, L. Andres, and P. J. Gold. - Trinity church at Tol ley, N. Dak. (L. P. M. Freiburger). Preacher: L. J. P. Klausler. - On the 24th of Sonnt, n. Trin. (Nov. 18) the renovated St. John's Church at Decatur, Ill (L. W. Heyne). Preachers: E. Berthold, R. G. Heyne and Prof. O. C. A. Böcler.

Schools: On the 16th of Sonnt, n. Trin. (Sept. 23) the Trinity School at Chicago, Ill (L. A. H. C. Both). - On the 22nd Sunday, n. Trin. (Nov. 4) the Jehovah School and Hall at Chicago, Ill (L. A. W. Lußky).

Anniversary.

On the 21st of Sunday, n. Trin. (Oct. 28) the Zion congregation at Carlinville, Ill (L. Geo. Beiderwieden), celebrated the 60th anniversary of the consecration of the church. Preachers: Praeses J. G. F. Kleinhans and Pros. M. S. Sommer.

a place where I can send the sick when they lament their sufferings to me in the chapels.

"Miss Green has set up a class for women; all pay their own board. Last Friday I gave the women a lecture on personal hygiene. O how necessary that is in China! I hope the women took something home from it.

"I've also started vaccinating the school kids again, about a hundred so far.

"The work among the women is going well. When Miss Green resumed this work, all the women had resolved among themselves to tell her that they could not understand a foreigner if she spoke Chinese. It took them a long time to change their minds. But now they all pay attention when Miss Green interprets the catechism and tells the beautiful Bible stories. We had a lot of trouble with one woman in particular, because she was very stubborn and didn't want to learn anything. She caused us many a gloomy hour. But last Tuesday she came to the meeting again. Afterwards I went to her to exchange a few friendly words with her. And behold, as I came nearer, I heard that she was about to explain to a strange woman who had come with her to the chapel, the very same Bible story that Miss Green had laid out before. When I heard this, I was so surprised and delighted that tears came to my eyes. When I asked the woman: When I asked the woman, 'Did you understand what Miss Green said?' she answered yes, whereas she had always said no. When I reported all this to Miss Green, she told me that the woman had also prayed the Christian faith. We hope to God that we have also won this woman permanently. From this we can see again that our work in China is not in vain.

"In the Hua Ching Kai Chapel we also hold regular Sunday School with 70 to 80 children. Admittedly, the same number is not always present. We would like to conduct Sunday School according to the pattern of our American Sunday Schools, but we lack the necessary small and large biblical pictures and picture scrolls. If only our dear American friends would send us their worn-out and cast-off pictures and scrolls! They might yet do great blessing with them, because it is the pictures that capture the attention of children and the simple-minded."

May I perhaps pass on the above tender request of our mission worker to the many American friends of the mission? What a wonderful opportunity there is here to make the biblical pictures and picture scrolls that have been laid aside still serviceable to the Lord in the China Mission! They will be received by me with great thanks and transported to China. Friedr. Brand.

and tries to explain to himself how it is possible that the Word became flesh and dwelt among us. The path to true Christmas joy leads out into the desert to the great Advent preacher John the Baptist. He who would rightly celebrate Christmas must sit down quietly at his feet and listen to his earnest, penetrating sermon, which cries to his conscience, "Repent, the kingdom of heaven is at hand!" Matth. 3, 2. Advent is above all a time of repentance.

"Repent!" Examine your family life and see whether ungodly customs and habits have not crept into your home, whether there is perhaps a spirit that is not of God, that promotes discord and frivolity, and unite with your household in earnest prayer for God's Spirit to guide you to a right walk in sanctification.

"Repent!" This means more than putting on an outward festive adornment, doing a few good deeds, speaking a few kind words. It demands deep, ruthless self-examination, surrender of one's honor, sincere self-knowledge, leading to the confession, "I am a poor, wretched, sinful man," and to the believing plea, "God, be merciful to me a sinner!" Luk 18, 13.

"Repent!" Reflect on the opportunities which your congregation and your church, with its extensive work, give you to help build His kingdom for the glory of the Lord; ask yourself whether you have made the right use of them, and implore the spirit of unselfish service.

Such prayers are wonderfully answered and stir the heart to the lofty joy that makes Christmas a blessed festival.

Our "Lutheran". Year in, year out, many letters are received by the editors of the "Lutheraner," and often a word is said about the fact that the "Lutheraner" is read with pleasure and with benefit. We are seldom in the habit of using such letters for publicity, but now that another year is at. As always, we ask our readers to remain faithful to the "Lutheran" and to win new readers, so we once again let the judgments of other readers be printed. For example, on November 12, a reader from Germany who lived here in America for a number of years and has traveled the world, read, seen, heard and experienced a great deal, wrote us the following: "I am always glad when the 'Lutheran' comes; I am especially interested in the reports on the missions in India, Brazil and Argentina; and since the last issue spoke about the college in Argentina, I went to a film lecture about this country and saw and heard many beautiful things about the riches of this country. Since the speaker also said that 50,000 Germans had recently immigrated, I also hope that the Lutheran congregations there will increase. Of course, he also said how terribly difficult the beginning was when the immigrant was given a piece of virgin forest and then had to begin clearing it out. He also showed pictures of this, and one can understand how terribly difficult the beginning must be, especially if the immigrant does not bring much money with him. The impoverished Germans, after all, don't have much money, and are glad if they can pay for the journey."

Another reader from our country, who is especially qualified to judge by his versatile education, by his respected position and long experience of life, writes on November 27: "The beautiful little poem by J.W. Theiß, the God-blessed poet, in the 'Lutheraner' of November 20 is again a true pearl. Also the little essay by P. J. M. Von der Aus: 'Die Liebe höret nimmer auf/ Emil Frommel, which is mentioned in the same number, I have heard several times in the Garnisonkirche in Berlin. And

To the ecclesiastical chronicle.

From our Synod.

The right Christmas preparation. A joy of its own kind captivates hearts during the holy season of Advent. Those who want to celebrate Christmas properly think seriously at this time about how they can make others happy, and they do not fail to make the necessary preparations in good time. But the true joy of Christmas cannot be bought either by paying more attention to one's way of life during this time of preparation and by distributing Christmas gifts, or by thinking about the great mystery of the Incarnation of the Son of God.

all this, as well as the 'Christian epitaphs,' is a great ornament to the number."

The "Lutheran" will also endeavor in the new year to bring to its thousands of readers that which, both in content and form, can serve to instruct, encourage, and delight them in their journey through life. L. F.

Mission in large cities and public institutions. This year's synodal report of the Minnesota District, which will probably not reach many hands outside the district, again emphasizes the mission in large cities. It says in the report of the Missionary Commission, "Abundant opportunity is offered everywhere in the state for the establishment of new preaching places. The Missionary Commission has directed its attention especially to the larger cities where the Lord has visibly blessed our work in recent years. In the Twin Cities [Minneapolis and St. Paul], therefore, the work has been begun in three places by purchasing property where chapels are to be erected in the near future. Great expense is connected with the establishment of such mission posts, as they must be maintained entirely out of the mission treasury, at least for the first time." But the district stands behind its commission. It resolved, "We encourage our Mission Commission not to stop work in any field for want of money, but let it know we stand behind it whenever it thinks it can take up the work with success."

The mission report also gives a special account of the institutional mission, which is quite properly organized and systematically carried on in the Minnesota District. There are 12,000 inmates in the various public institutions of the state and of the several cities, and 14 pastors are employed in carrying on missionary work in 23 different institutions. Of these 14 pastors, 2 devote their entire time and energies to this work, namely, Pastors A. Frey and W. Melahn in the Twin Cities of St. Paul and Minneapolis. The remaining 12 do this work in addition to their regular ministry in their churches; but all report to the Missionary Commission, so that the latter has a good survey of the whole work. L. F.

Church Libraries. In one of the church bulletins which we regularly receive, we read that a well-known publishing house in our country has sent a letter to the church council or board of each congregation of its church body. In this letter it is pointed out that it is becoming more and more customary in some church bodies to provide their pastors with the means to purchase necessary books for their ministry. Congregations are advised to designate a portion of the congregation's annual budget for this purpose. Pastors are then permitted to purchase a number of books annually with this designated sum. These books are and remain the property of the congregation. In the course of time, this will become quite a nice church library, which can then also be used by the other members of the church. The idea is certainly a good one and deserves to be considered. We know that many of the pastors of our synod would like to acquire such and such a book, which they could use so well for their ministry, but in these expensive times they really lack the necessary means to do so. L. F.

Domestic.

How one courted new readers for his church bulletin. The press service of the National Intörsran Oounoil reports: "Ex was a young man in the congregation. He had read a number of the church bulletin and regretted that there were so many in the congregation to whom these important and valuable

He did not receive the messages. He therefore wrote them down in short sentences, copied the letter and sent one each to twenty-five members of his congregation who did not keep the paper. With his letter he enclosed a stamped envelope addressed to the publishing house, with the remark that the recipient might regularly read such interesting notices if he sent in the reading money for the church paper to the publishing house or gave it to his pastor. Of the twenty-five recipients, eight ordered the paper immediately."

J. T. M.

In the service of the little ones. Our Saviour did not disdain to minister even to children in the days of His flesh. St. Mark tells us, "And he drew them near, and laid his hands on them, and blessed them," ch. 10:16. He also commands us, "Shalt the little children come unto me, and forbid them not: for such is the kingdom of God," Mark 10:14. 10, 14. We let the children come to JEsu, not only by putting them on the Saviour's heart in holy baptism, but also by instructing them in Christ's word when they come to years. This ministry to our children and others is highly important. It is a service we render to Jesus Himself in love and gratitude. We adult Christians should therefore not be ashamed of this ministry, nor neglect it and set it aside as if it were not worthy of us. Through such service Timothy, who later became a capable preacher and co-worker of the apostle St. Paul, knew the Holy Scriptures from childhood, 2 Tim. 3, 18. In the service of the little ones the great reformer D. Martin Luther wrote his magnificent Small Catechism, which has become a rich source of blessing not only for children but also for adults.

Now a newspaper reports that high and important men in our country have devoted themselves for years to the service of the children. The sects in this country do not know the church school, but they cultivate the Sunday school with great diligence. Thus, for many years, the wealthy business man, John Wanamaker, was the teacher and superintendent of the Sunday school of his church. Millionaire J. J. Heintz, who has become known throughout the world for his "57 Varieties," took the time to serve as president of the Pennsylvania State Sunday School Association. Judge Wilbur, who rendered valuable service to our country as Fleet Minister, taught a Sunday school class in the church to which he belonged while he resided in San Francisco. The class still bears his name, and thus testifies to his labors in the service of his community.

Such examples, which can be multiplied a hundredfold, teach us an important truth. No Christian should consider it too small a task to teach children the Word of God. All Christians are kings and priests by faith in Christ; they should therefore use every opportunity to wait upon the glorious office which Christ has graciously given them. Paul writes: "In each one the gifts of the Spirit are manifested for the common good," 1 Cor. 12:7; and again, "Seek to improve the church, that ye may abound in all things." 1 Cor. 14:12. J. T.M.

How can we know the will of God? It is not always easy for a Christian to discern the will of God in each and every instance where he is faced with a decision in his life. God does not descend to us from: Heaven and calls to us, "Do this or that; act this way or that." Thus many a question in the Christian life gives us much headache; for we Christians do not want to do what we want, but what God wants. The great linguist Dr. F. Max Müller of Oxford chose as his motto the beautiful word:

"As God wills" and had this saying written on his tombstone after his death as a lesson for others. So also every righteous Christian thinks: "As God wills."

A change sheet draws attention to how a Christian can come to know what God wants. It says: "First, pray fervently to God. Then think diligently about the matter and consider it from all sides. Then go to people of understanding and present the matter to them, but do not accept their advice without having examined it seriously. Furthermore, beware of the will of the flesh, but again, do not despise the voice of the heart. In the meantime, practice doing God's will in certain things, so that you may practice well in them. If one does God's will in small but certain things, it will be all the easier to do it in difficult and great decisions. Then, if action must be taken, let it be done freshly and freely in God's name, without fear of man or trembling. Later the Christian will realize how wonderfully God guided him by his hand without his knowing it."

This advice is good. It is precisely in important decisions that the devil lurks to harm us in body and soul. Christians should therefore practice doing the will of God in all things. For this purpose, however, it is especially necessary to study God's Word diligently, not only when difficult cases come our way, but at all times. After all, we human beings are so disposed that in full days we gather and save for empty times. Blessed is the Christian who gathers rich treasures of wisdom and knowledge for difficult hours through diligent study of the Word of God! By studying the Word of God, Christians gain the ability to judge rightly in all things. Paul wrote to the Corinthians, "But the spiritual judgeth all things," I Cor. 2:18. Right spiritual judgment is also part of the blessings that flow to us from God's Word. J.T.M.

Will unbaptized children be blessed? This question is very often raised, especially in sectarian circles. These are either Calvinistic or Arminian, that is, they teach either that God has destined certain people to damnation from eternity and that they can therefore in no way be saved, or that original sin is not the deepest corruption of all human nature and that a child can therefore easily be saved even without baptism. Both doctrines are wrong and offer no comfort to sorrowful parents who, through no fault of their own, have lost unbaptized children to death.

God's Word is silent on the question of how it stands with children who have died unbaptized; it is content to tell us what we are to do with our children as soon as they are born, namely, to bring them to Christ through the bath of regeneration and renewal of the Holy Spirit, holy baptism. Parents who have disdainfully neglected this serious duty must accuse themselves when their conscience strikes them in such a case. Baptism need not be administered by a pastor in cases of emergency; any Christian can and should baptize a child if there is danger that a pastor cannot get here quickly enough before it dies. Such baptism is also perfectly valid according to God's Word. It is different with afflicted Christian parents, from whom the wonderful God has taken their little child before they could baptize it, who has died, for instance, in childbirth or already before birth or after birth, suddenly and unexpectedly. In such cases, on the one hand, we must not deny the great importance and significance of the means of grace. God has bound us precisely to the means of grace; for us they are the means prescribed by God to beatitude. He who, like the

He who despises sects, the means of grace, despises God himself. Furthermore, in such cases one must not deny the awfulness of original sin; original sin is such a deep corruption of the whole human nature that we would be eternally lost and damned for its sake alone if our Saviour had not redeemed us from it. And yet, when the great, wonderful God leads his children in wonderful, mysterious ways, it is not out of hatred, but out of love and mercy. God's miraculous ways with his children are all ways of grace. We must keep to this; God's children must also keep to this when God takes a child from them before it can be placed in the heart of the Saviour in Holy Baptism. Such children are to be entrusted to the grace of God, and parents are to keep to the word of the Saviour: "It is not your Father's will in heaven that any of these little ones should perish," Matt. 18:14.

These are true, godly thoughts in such visitations. What the cults teach about it is usually wrong, or yet misleading. J.T.M.

A word about unionism. An English newspaper in our country, the *Sunday-school Times*, writes the following about the increasingly widespread unionism in the various communities in this country: "Actually, all Christian church communities should become and be one. But in fact church history, especially in recent years, proves to us that the movement now prevalent in the church communions to unite and join together is harmful and not wholesome to the church. That the various communities are 'going together', and that in ever greater measure, is undoubted. It is to be regretted, however, that such unions take place at the expense of the purity of the Christian faith. Pure doctrine almost always suffers in such unification movements, as God has also foretold. United colleges and schools in the field of foreign missions, as well as here in the homeland, have almost always led further and further away from evangelical, New Testament truth. The reason for this is that churches unite to act collectively, but not to teach truth collectively. When they unite, any teaching that does not please this or that person is simply dropped. As a result of these unions, there is then a greater church fellowship, but less spiritual power. In all this uniting movement the New Testament prophecy is fulfilled: 'They have the appearance of godliness, but deny its power,' 2 Tim. 3:5."

We have given the article in free translation, but have not weakened the warning. It is the clearest and most frank warning against Unionism that we have read in an English church paper for a long time, and it deserves to be heeded. We Christians stand thus: We most gladly desire to unite with our brethren in Christ even outwardly. Where there is unity of faith, there should also be outward brotherhood of faith. How mighty would be the testimony of the Christian church if it were to form a great church fellowship that would bear witness to Christ as one man! But what the paper writes is sadly true. The unity of faith does not exist in fact and truth. The church communities stand apart because they hold different doctrines, which they themselves declare to be right, but others declare to be wrong. But as long as doctrinal differences exist, it is a mockery and contempt of the Word of God to unite in evasion of the truth.

The paper would have taken the Apostle Paul's saying even further...

should lead. For Paul tells Timothy, "They have the appearance of godliness, but deny his power. And such avoid!" 2 Tim. 3:5. "Such avoid!" So God speaks to us. All who do not teach God's word pure and true - "such avoid!" There, surely, our Christian duty is clearly and sharply enough taught. J. T. M.

A "Christian" weekly that doesn't make a clear trombone sound. The well-known weekly, *The Christian Herald*, celebrated the golden jubilee of its existence with its issue of October 27. In this anniversary number it is announced that the society which publishes the paper has reorganized itself as "a society which seeks no pecuniary gain." With the exception of salary, no financial gain of any kind is to accrue to anyone involved in the publication. The president of the new society is the wealthy merchant P. C. Penny, who has become well known for his chain stores. During the fifty years of its existence, about eight million dollars have been raised by the *Christian Herald*.

lions of dollars have been collected and distributed for all kinds of charitable purposes.

The name *CHRISTIAN Herald* carries this sheet with Un For what it offers to its readers is the doctrine of virtue and works, but not the truthful gospel of Christ, the Saviour of sinners. For a long time it has regularly published the "sermons" of the much-named Dr. Cadman, who praises Christ as a man of virtue, but not as the Savior. In other respects, too, this paper is a mishmash of the grossest Unionism. It does not belong in Lutheran families for these reasons.
J. T. M.

Methodist radio sermons in German. The "Christian Apologist" reports, "Our dear German friends now have the opportunity of hearing the Gospel in their native tongue over the radio from Sioux City, Iowa, every Sunday afternoon from 2 to 2½ o'clock, and from our German radio church in Milwaukee, Wis. from 7 to 8 o'clock Sunday evenings."

We report this in order to show how other church communities in our country are also working diligently in the German language. For instance, the Methodists in this country are building up their mission in the German language in order to spread among the German-speaking inhabitants of the country. "Der Apologete," the paper of the German Methodists, has not been restricted, but rather enlarged and enlarged to meet all the requirements of German missionary work.

We do not want to close our eyes to the fact that God also gives us ample opportunity in this country to minister in German. Therefore, while we preach the gospel in English with all diligence. While we preach the gospel in English with all diligence, we do not want to overlook other open doors that God has opened for us in His grace. We cannot do without the German language for a long time yet.

J.T.M.

Abroad.

The most horrible religious menagerie. A Universal Religious Peace Conference was held in Geneva, Switzerland, September 12-14, attended by 124 delegates representing the greatest conceivable diversity of religion. These delegates had been invited by the Church Peace Union, founded by Andrew Carnegie, to prepare a major peace conference for 1930 and to discuss what could be expected from the religious side to bring about universal or international peace among nations.

provide. Among the delegates were Hindus, Buddhists, followers of the religion of the Persian founder of religion Zoroaster and the Chinese founder of religion Confucius, Jews, Mohammedans, Greek Catholics, Roman Catholics, Protestant Christians, both "conservative" and liberal, Quakers, Theosophists, Bahaists, and followers of the so-called ethical culture. It was' unanimously decided to make immediate preparations for such a major world conference.

At this meeting, however, a communal "service" was also held, and Prof. Robert E. Hume of Union Seminary in New York had put together the program for this communal celebration. This program was selected from the holy scriptures of the various religions and put into an antiphonal order. The program is before us, and we see from it that passages were taken from the Old Testament, from the New Testament, from the so-called sacred books of the East, from the Rigveda of the Hindus, the Koran of the Mohammedans, and from the religious books of the Confucianists, Taoists, and so forth. And all these Christian, Jewish, Mohammedan, and heathen sayings were spoken and prayed for together by the participants in this assembly.

The whole program is an abominable blasphemy, and the Bible verses that are interspersed do not change this fact. Of the 61 sayings that make up the program, 24 are taken from Scripture, all the rest from Mohammedanism and paganism.
L. F.

Catechism Jubilee in Germany. In Germany, too, the four hundredth anniversary of the Catechism is to be celebrated in a worthy manner. In Bavaria, for example, the pastors' association has decided to publish and distribute a special commemorative publication. This is to describe the origin of the Small Catechism and describe it as a textbook for the youth, as a book of confession for the Church, as a book of life for the people, and as a "lay Bible for the whole world"; it is also to communicate and utilize testimonies about the religious and educational value of the Catechism from the various peoples. In order to obtain this commemorative publication, the Pastors' Association is issuing a competition in which preachers and candidates for the office of preacher, as well as the theologians of the regional churches who are active in religious education in elementary and secondary schools, may participate.

One good thing will come from this Festschrift, namely that a whole number of people will occupy themselves with the Catechism. Hopefully the Festschrift will not only write something about the Catechism, but above all point to the great teachings and truths to which the Small Catechism bears witness.
J.T.M.

"The Protestant Peril." Under this heading the papal magazine *Osservatore Romano* gives a statistical survey of Protestant world missions and notes with concern that Catholic missionary enterprises are growing more slowly and have fewer successes to show than Protestant ones. In Hungary, the Minister of Culture, Count Kieibelsberg, has given the order to "change the history books in a way that does justice to the Catholic view and removes the peace-destroying remnants of the Reformation period.

Both accounts prove how Rome is always eager to learn from Protestantism in order to resist it. Many Protestants have thought that Rome would change over time and increase in "nobility of mind". But whoever knows the Roman Church knows that she deliberately and intentionally sticks to her false teachings. Incidentally, it must also be said with regard to the Protestant missions that wherever the teachings of the Holy Scriptures are thoroughly insisted upon,

the successes are relatively small. Unfortunately, in many cases the sects do not preach the true gospel of Christ in their mission fields, but rather the doctrines of works and the jokes of men.

J. T. M.

A fruit of paganism. Unbelieving scholars of our time say that no religion should be supplanted by the preaching of the gospel, but that what is good in each should be acknowledged. Such speech flows from unbelief and the most base contempt of the Word of God. Such unbelieving men are at present diligently studying the ancient heathen religion of the Indians, and extolling it as great wisdom. But whither paganism leads in India is shown by the *Missionary Review of the World* in one of its recent numbers. There the following sad case is reported: An Indian father brought his motherless girl to a missionary and begged him to take her in. It was only six years old, but a heathen, already forty years of age, desired it in marriage, offered the father two hundred rupees (\$65), and would not be refused. When the father would not consent, the man set about the heathen priests, who threatened the father that they would demand the child for the filthy temple service, which is nothing but the grossest fornication. In his fear, the father rushed to the missionary and asked him to take the child into his school. He says to him in the course of the conversation, "I have now long observed the hundred children who go to school with you, and never have I seen them unhappy. So would I like to see my little daughter; she shall be as Christian children are."

We live in a land and in a time of great blessings. We have it as good as people have ever had it since the Fall. With the spiritual blessings of the gospel, great earthly blessings have flowed to us. But are we quite thankful for them? Is not the contempt of the word of God the most shameful ingratitude we can show to God? All the unbelievers in our land should only once be removed from our land and taken to where the heathen live in shame and vice, in poverty and ignorance, in hatred and strife, in misery and death. There they would learn what it is to have God's word, and with the same great divine blessings. But we Christians, too, must be ashamed when we think how ungrateful we are, so that with all our abundance we hear and read so little of God's Word, pray so little, give thanks so little, and give so little for God's kingdom. Let us be warned before it is too late!

J.T.M.

From World and Time.

"Nature in a Nasty Mood." Such is the heading of an editorial article which appeared very recently in one of our great dailies. The writer calls attention to the devastation wrought by earthquakes, storms, and floods everywhere. After mentioning the nasty (ugly) mood of nature several times in the course of the article, he concludes by saying, "It is time for nature to calm down. Mankind has done nothing to incite her to such a senseless rage (frenzy). She should return to normality in her behaviour towards mankind."

The writer says nothing about a personal God who directs everything according to a well-considered plan. Does he want to exclude him from the world? Instead, he uses nature, of which he has strange ideas. Nature is for him a

Being, which quite easily gets so out of its mind without just cause that in its rage it smashes everything that gets in its way, a being, which man therefore first has to call back to his senses and to justice, so that everything is not destroyed. Do you, dear reader, want to exchange your personal, just, wise, merciful God for such a being?

The writer claims that mankind has done nothing to deserve such punitive judgments. Where might the man have had his eyes and ears? Paul describes the last days of the world as abominable times, 2 Tim. 3, and enumerates a long list of abominable sins that will then go forth in momentum. Such abominations, indeed, every newspaper is full of, as every one knows who reads the paper. Far from accusing the nature of iniquity, a Christian rather marvels at the patience and longsuffering of God, that he has not long since come with his final judgment.

The writer asks nature to calm down again. Does he really imagine that nature will listen to him? There is one at whose omnipotent word the wind and the waves have calmed down. That is Jesus, the Creator and Sustainer of nature. It is he who now commands the forces of nature to wreak havoc on the earth, so that mankind may be warned, so that all the inhabitants of the earth may remember the day when heaven and earth will pass away, when all men must appear before the judgment seat of Christ; Christ wants to call men to repentance. Instead of this, men blaspheme, give vent to their hatred and enmity Against the Lord and His Anointed by such foolish reproaches and accusations. "Thou smitest them, but they feel it not," Jer. 5:3. When will the Lord come and put an end to this? Are you ready, dear reader, to stand before the Son of man?

T. L.

A trip to Palestine.

One of our younger pastors, Father F. A. B pler, the son of Blessed Professor A. B pler at Concordia, Mo. has made special studies in the Hebrew language, not only in our country, but also in Berlin as a so-called exchange student, and has now also received a scholarship which will enable him to spend several months in Palestine, and there to become more thoroughly acquainted with the Holy Land. In September he travelled via Switzerland to Milan, Florence and Rome. From Rome he went to Naples, climbed to Futz on the fire-breathing mountain Vesuvius and spent an interesting day in the city of Pompeii, which was buried by an eruption of this mountain in 79 AD and has now been excavated again. His journey then took him via Alexandria in Egypt to Jaffa, the old biblical Joppa, Apost. 9, 38, and finally to Jerusalem. There the students, who study under eminent teachers in an institution maintained from America, have much opportunity to become acquainted with the country and its people, and especially with the ancient biblical sites. Every week there is a half-day excursion in Jerusalem itself, and also an excursion, which takes the whole day, to somewhat more remote places in Palestine. Fr. B pler describes his first longer excursion in a letter, and we believe that our readers will also be interested in it. We therefore let his account follow in full. He writes:

"The sixteen participants in the excursion mount their horses, and those who are unaccustomed to riding a mule. Although we set out early in the morning, the sun is already shining very strongly, and despite the advanced season it is